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JULY, 1934

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The Spirit of Missions

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Vol. XCIX, No. 7



JULY, 1934

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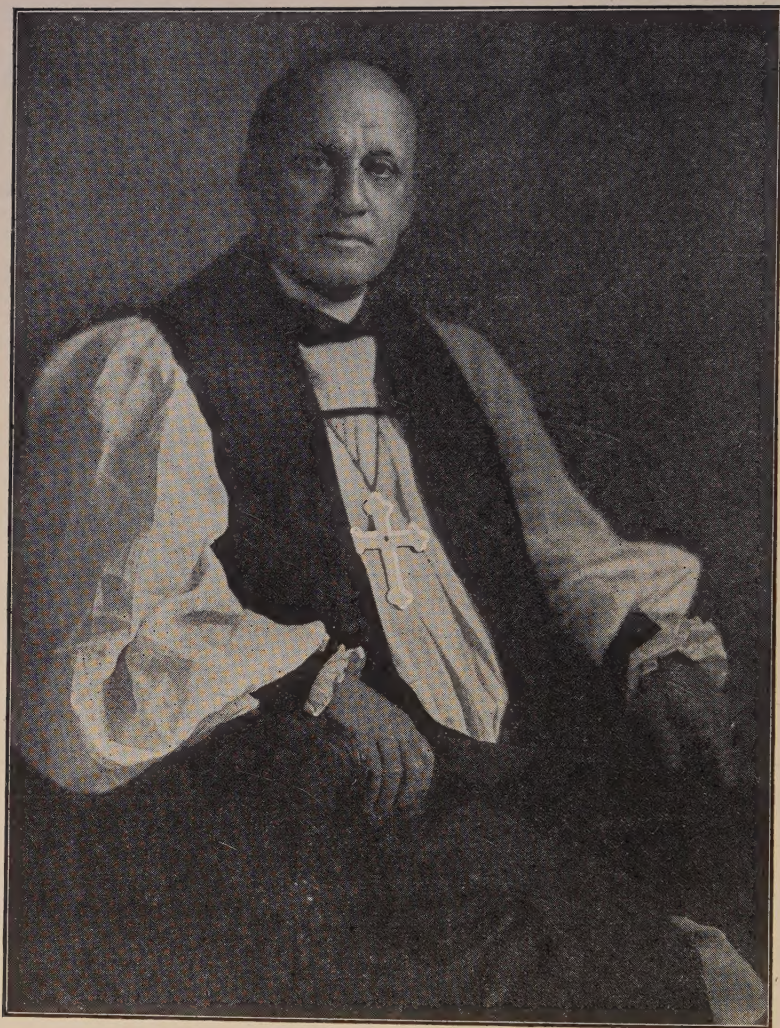
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THE RT. REV. GOUVERNEUR F. MOSHER,
Second Missionary Bishop of the Philip-
pine Islands (consecrated February 25, 1920),
reports that there are 19,619 baptized Chris-
tians in the forty-six stations of his district

The Spirit of Missions

VOL. XCIX, No. 7

JULY, 1934



Missionary Facts from Many Lands

North Dakota Indian makes thank offering
for privilege of cleaning church. Other news
from China, Liberia, and Philippine Islands

TWO THOUSAND SEVENTEEN eggs were among the gifts received last year at the True Light Mission carried on by Sisters of the Transfiguration in Wuhu, China. The poor people bring offerings of the best that they have, in thanksgiving for free treatments received at the True Light Dispensary. Besides the eggs, the Sisters received twenty-four chickens, two geese, eight ducks, ten dozen bananas and sixteen dozen oranges.

The dispensary, which is supported largely by the True Light Industrial Work, gave 18,381 treatments during the year and cared for 224 ward patients and thirteen new babies.

Nineteen persons were baptized here last December, and thirteen confirmed.

THREE HONORARY degrees were conferred upon Church Missions House staff members in the recent June commencements. Hobart College, Geneva, New York, gave the Litt.D. degree to Adelaide T. Case, part-time Educational Adviser of the Woman's Auxiliary; Seabury Western Seminary, Evanston, Illinois, the S.T.D. to the Rev. Daniel A. McGregor, Executive Secretary of the Department of Religious Education; and the University of the South, Sewanee, Tennessee, the D.D. to the Rev. G. Warfield Hobbs, Executive Secretary of the Publicity Department.

SIX MEMBERS of the Woman's Auxiliary in a North Dakota Indian Mission were elected a committee to give the church and parish house an extra good cleaning. This involved, among other things, carrying water, heating it over a stove, and scrubbing the floors. Later one of these women made a gift of five dollars which she said was a thank offering for the privilege of serving on this committee.

YOUNG AFRICAN tribesmen are not admitted to the Church at Holy Cross Mission in Liberia without careful and thorough training. A class of forty "hearers" recently has been formed, who will be under regular instruction for a year before they are made catechumens, and then another period of training follows before they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. At its conclusion, each receives a small cross. The questions they are asked are these, translated into two languages, Gbende and Gizzi:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use charms?

Will you promise not to use divination, nor to obey a diviner?

THE SPIRIT OF MISSIONS

Will you promise not to sacrifice to spirits, and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's word?

AS WE GO TO press word comes of the death on June 17 in Jamestown, New York, of the Rt. Rev. Walter H. Overs, retired Missionary Bishop of Liberia. Bishop Overs was born on March 26, 1870, at Harbury, England. He began his ministry in the Methodist Church, for which body he spent five years in West Central Africa. At the turn of the century he came to the United States, and in 1910 was ordained in our Church. His early missionary experiences in Africa led to his selection by the General Convention of 1919 as the fifth Missionary Bishop of this Church in Liberia. During his six-year episcopate (December, 1919-November, 1925) the Church took definite steps toward the evangelization of the interior tribes. These steps included the consecration of a native as suffragan bishop (the Rt. Rev. T. M. Gardner, consecrated June 23, 1921) and the

establishment of the Holy Cross Mission at Masambolahun. Since his retirement, made necessary by ill health, Bishop Overs has served the Church in various capacities.

NEW LAST YEAR in the curriculum of the School of Nursing at St. Luke's Hospital, Manila, were courses in religious education and teacher training, under the direction of the chaplain, the Rev. J. C. W. Linsley. Fifty girls are in the training school, Filipinos, Igorots, and others. The superintendent of nurses, Miss Lillian J. Weiser, writes:

The class in religious education is still in the experimental stage but we believe it is a step forward in the preparation of nurses for the mission field. We feel that our nurses should have some idea how to conduct a class in religion if called upon to do so in remote districts where they may have little or no guidance. The nurses have religious instruction throughout the three-year course.

FEW REALIZE that in the Diocese of Anking, the amount received annually from contributions, school fees, and hospital fees is slightly in excess of the amount received from the National Council for evangelistic, educational, and medical work. The figures in Chinese currency are:

From the National Council.....	\$105,306.12
From local sources.....	112,528.82



BRENT SCHOOL FOR AMERICAN BOYS AND GIRLS IN BAGUIO

Harold C. Amos (center), headmaster for seven years, resigned last month. He will be succeeded next year by the Rev. A. H. Richardson. In the meantime, the Rev. A. L. Griffiths is acting headmaster. Brent School was twenty-five years old on June 21

Lure of Gold Threatens the Philippines

Inrush of prospectors emphasizes imperative necessity of strengthening mountain tribesmen to withstand dangers of Western civilization

By the Rev. Clifford E. Barry Nobes

Mission of St. Mary the Virgin, Sagada, Philippine Islands

FOR MANY YEARS geologists have maintained that gold is to be found in almost any of the highlands of the Philippine Islands. Mining engineers, with the characteristic disdain that "practical men" have for theorists, continued their activities in well-established mining centers, not bothering to make more than cursory examinations of the rock strata in more remote regions.

But what geologists failed to do with their theories, President Roosevelt did with his gold regulations and devaluation of the dollar. The Philippines are the scene of a gold rush. Since the early part of 1933 prospectors have been staking out mineral claims in all parts of the archipelago. Some have struck it rich, others have sunk their wealth into ventures that have failed. Some have found gold in the rolling hills of Mindanao, others in the little-known mountains of Mindoro, others in the low ranges of southern Luzon, but the great majority have pushed back into the rugged ranges of the Mountain Province, among the Benguet, Igorot, Bontoc, Tinguian, Kalunga, and other native people, and there they have staked their claims.

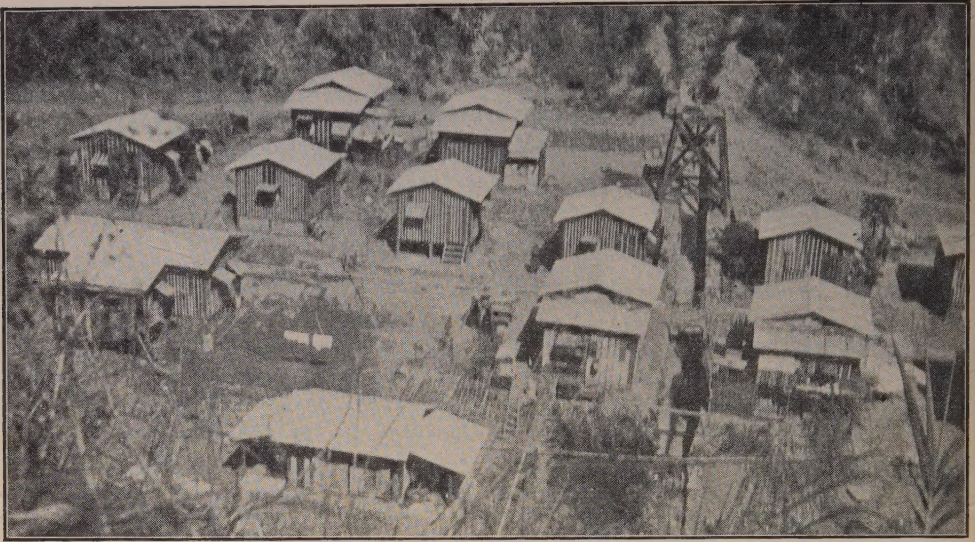
It is among these people that our Church does her greatest work in the Philippines. Nearly ninety per cent of her communicant strength is in the Mountain Province. The gold rush, therefore, becomes a vital concern of the Church.

The natives of the Mountain Province are classed officially by the Insular Government as primitive non-Christian peoples. Slowly, but surely, the first adjective is becoming obsolete. Within a

generation the Igorots (to use the general though inaccurate name for all these tribes), will have modified their ways sufficiently to be classified as civilized. Rapidly, due to the efforts of the Anglican and Roman Communions, they are becoming Christian. Already, we who work among them feel the appellation non-Christian is an anachronism.

An outsider coming among these tribesmen of Luzon may be pardoned for thinking them pagan and primitive. Their villages are much as they were a thousand years ago, sprawling collections of tiny ill-ventilated grass-roofed huts, liberally dotted with pig-wells, innocent of lanes or streets, and teeming with children and dogs. Their manners are gentle but crude. Their clothes are still the most sensible imaginable for tropical climes, lacking for young children, a gee-string and perhaps a shirt or coat for the older boy and man, and a knee-length woven skirt and perhaps a waist for the older girl and woman. But these same half-naked people kneel devoutly before the priest as he administers to them the Bread of Life. These same women of few "civilized" inhibitions carry forward their nursing infants as they kneel to receive Confirmation. These same all but naked men chop trees and fashion them into boards to build houses in which their children may be taught the mysteries of reading, writing, arithmetic, and Christianity.

The Igorot is an agriculturist. He lives on the produce of his fields, sweet potatoes and rice. His town is built near his fields. Whatever unforested land he does not need for agriculture he uses for



WORKERS' HOUSES, BALATOC GOLD MINE NEAR BAGUIO

Since early in 1933 prospectors have been staking out mineral claims in all parts of the Philippines. The majority have pushed back into the Mountain Province ranges

pasturing his indispensable carabao (water-buffalo). His fuel for cooking and heating (for, even in the tropics, it does get chilly at an altitude of five thousand feet) comes from the rapidly decreasing pine forests of these mountains. When he needs a new clay bowl for his kitchen he sends his wife along with a load of unpounded rice and she barter it for the desired product. The man who runs the village smithy, to make crowbars, bolos, and axes, need not spend backbreaking days in the rice paddies, for he is paid in rice. Money does not have to enter into a contented Igorot's scheme of life.

Some has seeped in. More is coming. But thus far, the Igorot's progress towards Christianity and civilization has been at about the same pace. Were his acquisition of the former to be more rapid than his adoption of the latter, it would be better for him. But to be rushed into civilized ways while yet a pagan can lead to nothing but disaster. Yet that will be the inevitable result of exploiting the mineral resources of the Mountain Province at the present time.

This prediction is not unfounded in fact. There have been mines in opera-

tion in Baguio, one hundred miles to the south of Sagada, for twenty years. They have attracted laborers from all over the Province: Benguet, Bontoc, Igorot, Kalinga, Ifugaos, Tinguian, and representatives of other less numerous tribes have met there. Hereditary enemies for countless hundreds of years, and away from Christian teaching, their hostility for one another has not diminished as rapidly as it has in their native towns.

A few days ago a young Sagada boy was brought back from the mines in a box. He was but one of the many who have been crushed to death in dangerous shafts. An accident, we were told, and so we believe. It did not take long, however, for the non-Christian old men of the town to suspect foul play. Lowlanders, they said, had realized the danger in that particular shaft and had compelled the Igorot boy to take the most dangerous location. So sure were they of the truth of their theory that they sent men to Baguio to investigate. Fortunately, their delegates could prove nothing. Had they found the slightest evidence to support their ugly theory, there is no doubt but that there would have been a nasty situation in the mines.



PLANTING RICE NEAR BALBALASANG, MOUNTAIN PROVINCE

The Igorot is an agriculturist. His wealth is in his fields and he does not see why he should give up his present free life and happiness for the drudgery of digging rock

Hereditary enemies, thrown together, untutored in Christian ways, have gambled, drunk, and quarreled. There have been murders. Repercussions of the slayings have been felt in towns miles from the mines, for Igorot tribal pride is touchy and death demands revenge. School boys, fresh from mission schools, have gone to the mines, and there, where the pursuit of the peso is paramount, where the "amusements" of civilized people have been planted to help the Igorot enjoy himself in the hours of leisure, they have learned the seamy side of Western civilization. Boys who never felt the need of money before are tempted to throw up their opportunity for an education for the sake of the paltry (but enormous to them) wages of approximately fifty cents a day. Men and boys who in their primitive homes have known no Americans except missionaries come home after a spell in the mines to announce to their people that only missionaries believe in God. One boy upon his return from his first visit to the mines naively said that the Americans were always talking of God and Christ, but they never went to church. He did not know swearing when he heard it!

Is this then a plea that we be allowed to keep our Igorots sheltered from the world? Yes, but only until such time as we succeed in giving them a faith and way of life that will enable them to go into that world without disaster. That the mines will push in is inevitable. Where there is gold, men will mine it. But we who love these simple children of God do not want them to be introduced to Western civilization in mining camps while they are yet pagans or but neophytes in the religion of Christ.

Nor are we alone in our protests against the coming of the mines. The great majority of the Igorots themselves are protesting vigorously against the on-rushing prospectors. Christian and non-Christian alike realize that there are some things more valuable than money. They have seen healthy young men go into the mines. They have seen them carried out, crushed to death. They have seen them invalided home with tuberculosis or with slower but more hideous diseases. They have seen their tribesmen enter the mines generous and honest and come out greedy and dishonest. While they themselves will travel to Baguio to find temporary employment in

the lucrative mines, they do not want the mines to come to them, for then, they know, there will be no escaping the evils that easily-earned money brings.

Their stand against the miners is not taken solely because of their love of an upright character. They feel, too, that they are the proprietors of these lands. The lands are necessary to their well-being. These fields cannot be tunnelled without endangering their crops. Mines and gold recovery mills cannot be operated without an abundance of water, and there is hardly enough water in these regions to irrigate their rice paddies. These hills are theirs, for they have been sprinkled with the blood of their ancestors. That is their contention, and they naturally resent the laws which permit men to claim the mineral products therein to be found, without having to pay one peso to the actual owners of the land. Prospectors have told them that they will

not be molested if they stake out mineral claims themselves. But why, they ask, should they have to pay registration fees for land which is already theirs? Promoters tell them that wages for labor will be sufficient, and more than sufficient, to permit them to abandon their farming and yet to live comfortably. But why, they ask, should they want to give up the free life of the agriculturist for the drudgery of digging rock? Mining will bring prosperity, and prosperity will bring happiness, they are told. Our wealth is in our fields and our happiness is a present fact, they reply.

The crux of the matter is that the Igorot is not greedy for gold. We rejoice in the fact, for we know that even though we are fighting a losing battle in trying to keep the miners away, the conservatism of our Igorot charges will give us a little more time in which we may try to win him for God and himself.

What Religion Means to Me*

By Madame Chiang Kai-Shek

I ENTERED INTO the period, where I wanted to do, not my will, but God's. Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God. But to know His will, and do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability. There is no weapon with which to fight sincerity and honesty. Political life is full of falsity and diplomacy and expediency. My firm conviction is that one's greatest weapon is not more deceptive falsity, more subtle diplomacy, greater expediency; but the simple, unassailable weapons of sincerity and truth. . . .

One must have moral conviction, wisdom, and the energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make His will known to me. God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. The Buddhist priests spend days meditating. In meditation the source of strength is oneself. But when one prays he goes to a source of strength greater than his own. I wait to feel His leading, and His guidance means certainty.

*Reprinted from an article of the same name in *Forum* by permission of the publishers.

Tiruray Girls Witness to The Master

Confirmed in the early days of the Upi Mission these young women lead devoted Christian lives and minister to the needs of their people

By the Rt. Rev. Gouverneur F. Mosher, D.D.

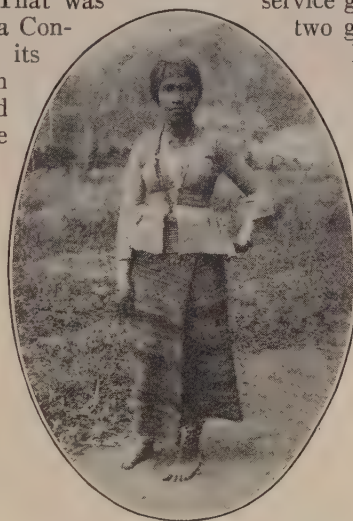
Missionary Bishop of the Philippine Islands

THE BALETE TREE has played its part in the history of the Mission of St. Francis of Assisi, Upi. At one time we talked of it so much that people began to joke about it. That was the year we tried to have a Confirmation under it, but its great spread gave so much shade that the ground could not dry up after the rains and all was mire. So the Confirmation was held just across the road in a house built originally for garage below and a sleeping-place above. The outside boards of the house were the sides of the boxes that carry two tins of kerosene. An imperishable memory is the slippery, sticky mud of the ground floor.

Here we held a Confirmation. To the Bishop who knew none of the few candidates personally, neither their appearance nor the place to which they had come seemed to promise much for the future. But even that was not the lowest limit. On the road just outside Cotabato we passed two girls who could not come to the Confirmation; school was opening and they must report themselves present. Most reluctantly I promised to confirm them the next morning, in my room at the Cotabato Lodging House. Anyone familiar with that lodging house and the room in it will entirely understand my reluctance.

There the two girls were confirmed.

Nothing could be less ornate or more lacking in devotional inspiration. But the Prayer Book is the same wherever it is used. Could even the Prayer Book service give the Holy Spirit to those two girls in that place?



A TIRURAY GIRL: INTELLIGENT, QUICK TO LEARN, AND KEEN TO HELP HER PEOPLE

I did not hear of them again; the incident was all but forgotten. Then, six years later I was making my first extensive visitation of the Upi outstations—and only the second visit I had ever made to any of them. In the Sibutu schoolhouse I found a very active and hard-working teacher (a Tiruray who had joined the Church in Upi) with a school literally full of children. His very young-looking wife and the young woman who is the assistant teacher were to my great surprise the two girls con-

firmed in the Cotabato Lodging House. Both have been faithful, both are good Christian girls, and through them many others are being led to Christ. In that school, that day, there were thirty-three confirmations. Surely, the Holy Spirit had been given, and had been received, in the dirty, mussy, tumbled room of the lodging house years ago.

IN THE EARLY days of the Upi mission I went with the Rev. L. G. McAfee to the school at Awang. Captain Edwards, the Deputy-Governor who had the especial care of the Tiruray and who had

been influential in beginning our work among them, was present and our party spent a night in his house there. John A. Hackett, proprietor and editor of the *Zamboanga Mindanao Herald*, and his eldest son were also of the party. There was no Confirmation; it was too early in the life of the mission for that. Mr. McAfee was still resident in Zamboanga and was beginning the Upi work from there. He had some baptisms.

There were three girls in one class in the Awang school.

One of them, Augustina, shortly afterwards spent a year in Zamboanga with Mr. and Mrs. McAfee, who taught her Christianity. When the McAfees went on furlough to America she returned to Upi and taught her people from the books she herself had studied. Practically she acted as catechist. Thus we had, in Upi, a trained native worker even before we had established the mission there. I venture to say that has not occurred in many places in the world. And I also venture to assert that there have been few native workers who have done as good work in such circumstances as Augustina did to prepare for the McAfees' coming and the opening of the mission. She is in Upi still, the wife of Bernardo Tinaur, who came when the mission began and did anything and everything that was needed until now as a catechist he helps prepare converts for baptism and confirmation.

A second girl was Balbina. The Tiruray needed a midwife pretty badly and Balbina was sent to Zamboanga and afterwards to Manila to train for that work. She too lived and studied with Mr. and Mrs. McAfee. After her Manila course she returned to Upi where many a

mother has cause to be grateful for her help. She married a Tiruray school-teacher and lives in one of the houses of the "town site" that sprang up just below the mission after the Church went there. It now boasts of a population of 185. It always interests me to hear the sweet-toned and entirely true voice of Balbina sing through the verse of a hymn when the people do not know it well and need to hear it before trying to sing. She is a girl of good personality and one always faithful to her Church.

Maria was the third girl. Her father was Datu Bandara, the head of all the Tiruray chieftains. It was he who received us the first time we went up to Upi in 1920. He presented the Bishop with a mat, specially woven for the occasion and in return I gave him a Dietz lantern. When Maria finished school she taught for a few years. Then she went to Manila and graduated as nurse from St. Luke's. Today she is in charge of the dispensary of the Upi mission. In February of this year she helped over two thousand patients. Always, she is Maria, daughter of the former and cousin of the present Datu Banbara; she is the trained, efficient, organizing, leading personality she has ever been, one whose personality attracts because of its gentleness and ever-ready helpfulness.

These were the three girls in that one class. That day in Awang I did not know them, could not distinguish them from the others. But today I know them and rejoice that I have had some share in bringing to the Tiruray people the Christian forces that make it possible for their characters to develop and their lives to bear fruit as they have done in these three girls who were in one class.



Adventures with Bishop Mosher in Upi

Tropical heat, cogon grass, steep slippery trails, torrential rains – all figure in diary record of an important visitation on Mindanao

By the Rt. Rev. Gouverneur F. Mosher, D.D.

Missionary Bishop of the Philippine Islands

Upi, Cotabato, March 18, 1934

IT HAS BEEN a week of adventure: I have done things which I thought I could not do.

We left the ship *Albay* at 11:45 a.m. in the launch, now covered with an awning; in tow was the boat in which were my baggage and the third-class passengers. If you want to experience that thing called tropical heat, come up in a launch close to the water, here, in this Cotabato marsh.

Shortly after one we reached Cotabato where the Rev. L. G. McAfee was waiting for me with a ramshackle car. The garage in town refuses to send cars over this road (!) so we had to fall back on a public utilities car.

We reached Libungan about three o'clock. There I mounted my old friend "Joe" which carried me across the mire to the new house of Bernardo's father, where I confirmed seventeen people. Leaving there at five o'clock we found the road to Upi much better and were soon there. A little more than a mile from the mission, it began to rain hard and we skidded and slithered into our final stop at Upi.

A bath, a change, and a very good dinner (they have a cook now)

made the day seem young again.

Mr. McAfee's idea was that we must start for Kenebeka at seven o'clock the next morning. But neither the Rev. Sidney Waddington nor I could get ready that early. I had to overhaul all my baggage and prepare one *tampipi* to take with me, and it was eight-thirty before we did get off. It was piping hot as it always is in cogon grass; when we reached the Sifaran River I was wet through.

Across the river the hill is fearfully steep, and one holds on by twisting a handful of horse's mane in his fingers.

That did not make us any cooler. We had gone only a little way when Waddington hopped off his horse and said we must walk sending the horses around.

Right here I learned what not to do to a man who has had three months of a city desk since his last walk and five days of a ship's deck no bigger than a horse's stall. I slithered through the black mud under the cogon grass all right, until, in five minutes, we came to a young woods where some men had started a clearing; they had cut down nearly everything, and left it lying. We slipped and slid. Occasionally we carefully picked a solid place to put a foot only to find



A TIRURAY HOUSE

Note especially the girl's bracelets and anklets, typical of the tribal dress



CLEARING COGON GRASS NEAR UPI, COTABATO

All this growth must be cut away before the Tiruray can farm the land. The Rev. L. G. McAfee at the Mission of St. Francis of Assisi is helping the people to better their agricultural methods and products

water below. Or while untangling a persistent vine that tugged at a foot, a tree would crush in one's helmet; the *liana* would wind around the neck. All this, in tropical sun.

By the time we emerged into cogon again, I could go no farther. Our objective, a house on a hill, was in view so I told Mr. Waddington to go on and promise the people I'd be there some time. I thought I couldn't make it, but of course one always does in the end. We had to wait for some people, so we had lunch and a good rest before service. I confirmed eighteen.

About four o'clock we took "to horse" again. I've often wished up north, that I need not have a precipice on one side of me. I had my wish here where we go straight for our objective over the top of a hill then down, way down, to the bottom of it, and then through a nasty bog where one wonders if the horses can do it. The hills are steeper than I have ever ridden down or climbed up before. I've always had a theory one ought to save the horse, especially going down. But "Joe" hardly seems to be worth saving and Mr. Waddington did not hesitate to ride "Tuan" (which he bought for thirty-

five pesos) and there were too many hills, and it was too hot, and I was too tired. So I let the horse do it.

Soon after five o'clock we reached Sibutu. The school house was crowded although there was not another building in sight anywhere. I was soaked through with perspiration, but I vested completely and confirmed thirty-three. As we finished the service and I was beginning my address all the fringes of the congregation ran out in excitement. Afterwards I found it was a snake. Who would prefer hearing a Bishop talk to having a hand in a snake killing?

We left at six-fifteen. Then came the fun. It's a bad trail at best; up and down hill and in the woods there is a lot of rough and slippery coral or limestone, especially where it is steepest. The horse goes with jerks, bumps, and skids. To help things along a fearfully hard and pelting rain began. I had my poncho handy and kept dry. Then it grew dark. The horse seemed not to hesitate at all, so why should I? We splashed along for nearly an hour, then Mr. Waddington turned off to the left into cogon. I followed. In a few minutes a dim light followed by voices. Mr. Waddington remarked: "We

have to cross a log here; let the boys lead the horses." I knew I couldn't do it and told him so. So a boy started to lead my horse down the bank, but in the dark it looked so steep and the water at the bottom so deep, I dare not ride. How about it? Two alternatives, and no way of getting the last hundred feet. So I took my flashlight, sent the horse by a boy, had Bernardo take one hand, held the torch in the other, and slid my way sideways across the round, wet, and slippery log that my hobnails made worse instead of better. I got there! Of course the rain stopped. There was slime, filth all around but no water for washing.

"The boys will bring it from the carabao wallow."

"Thanks, no."

By holding my washcloth under the leaves I got a few drops from the straw roof and managed to reduce the heat a little.

We spent two nights in Dalican in the vestryroom of the church built last year. I confirmed seventy.

Friday was a day of bogs, slime, slips, and rivers. I slid on my horse down banks I have always thought impassable; but I stuck on. It was like "shooting the shoots!" Sometimes these mud slides were more than fifty or seventy feet deep, with a turn or two thrown in. Always at the bottom was a deep bog, sometimes a turbid river, to cross. As a matter of fact, I needn't have worried about the rivers for they were never deep; but they were muddy and they were high and rushing. Yet I only got my feet in twice. Between Kerintene and Sifaran on Friday we crossed the Sifaran River five times: each time we slid down, I expecting to go over the horse's head any minute, and then we scrambled up, I hanging on, and keeping in the saddle by clutching a handful of the horse's mane. I breathed a sigh of relief when we finally "slid" over the last slide, and crossed the river for the fifth time, and went into the Sifaran schoolhouse. First, we sent the boys up to gather cocoanuts. Mr. Wadlington and I each had a young man. I then washed my shirt in the river, and

hung it outside the schoolhouse wall for it was raining again. My cassock covered all defects including mud on my trousers.

At eleven-thirty I confirmed twenty-nine at Kerintene and at four o'clock confirmed fifteen at Sifaran. Early supper and to bed by seven o'clock; inside the net there were no mosquitoes. Saturday was easier: not quite two hours on the ponies and only two really bad places. We met the main highway at nine-fifteen. By ten our auto came for us and an hour later we were in Upi. A bath, change of every stitch of clothing, lunch, siesta, shave, tea, prayers. By that time we were back to normality.

Awang, March 19, 1934

Sunday in Upi! I celebrated Holy Communion at eight a.m. Then at ten, we had short matins, admission of a catechist, confirmation of sixty-four, and a sermon by me.

Today we left Upi in an auto and after half an hour took ponies for a twenty minutes' ride over towards Bogabongan. There I confirmed nineteen. In two hours we were here, not far from the Balete Tree (see page 313). We are in Maria Tenorio's room at the back of the Datu Bandara's house. I never expected to see any Tiruray home as clean as this, absolutely perfect. And they gave us our whole lunch. Maria has come down from Upi for I am to confirm here today. She looks so clean and nice in her nurse's uniform and St. Luke's pin—I'm proud of her!

Of course this plain is tropically hot (we are almost down to Cotabato level now), but there has been a delightful breeze all afternoon and it is not at all uncomfortable.

March 21, 1934

In Awang I admitted Bernardo, catechist and then confirmed forty-eight. That makes nine confirmations and 308 confirmed.

I've been on the "kinau" at the mouth of Cotabato River for twenty-four hours. I am clean, repacked, rested somewhat, and ready for Zamboanga.



SAGADA MISSION HOSPITAL: COMPLETED HALF NOW IN OPERATION
Note the foundations (right) for balance of building

Sagada Rejoices Over New Hospital

Medical mission in Mountain Province not only restores physical health, but leads many to become members of God's great family

By Hawkins K. Jenkins, M.D.

Physician, Mission Hospital, Sagada, Philippine Islands

THE NEW BUILDING for the Sagada Mission Hospital is actually finished and in operation—at least the half of it which was all that could be built with present resources. Great rejoicing marked the dedication and formal opening by Bishop Mosher on November 19, 1933. Expressions of delight and relief were on the faces of the patients who were transferred from the old dilapidated and unsanitary building into the new, clean, and sanitary hospital!

During the procession from the church to the new building it was possible to see the crowds. There was the old man, who, a few months before, had been operated on for gallstones, come to show his faith in God and to make his small contribution for the carrying on of the work which had saved his life. He was proudly helping to keep the young *ili* boys in line, and feeling that he was a part of the celebration—as he was. There was the old lady, who, but for the hospital would have lost her grown son a few weeks before. She was tenderly carrying five eggs to place in the offering. Near her

was the young woman whose baby, now in a blanket on her back, had been snatched from death of pneumonia. There they came, venerable old men in gee-strings and old army coats; women, old and young, carrying babies on their backs or hips; children carrying baskets of vegetables to be given to the hospital at the time of the offertory; our own school; members of the mission staff; visitors; all coming at last to the blessing of the hospital which had meant so much to them in the past, and which will mean so much more to them in the future.

Nor were the people in the procession the only happy ones. Inside in the surgical ward the wives of two of our own native teachers smiled from their beds as the Bishop and priests made their way through the building. Upstairs was Paula, who had been dangerously ill for several weeks, and even then was in a critical condition. Some of her relatives had come not long before and tried to take her home for a *canao*, being sure that it would drive out the evil spirits of her sickness. But Paula, one of the mission

SAGADA REJOICES OVER NEW HOSPITAL

school girls, had refused to leave, and so at the present time is on the road to recovery.

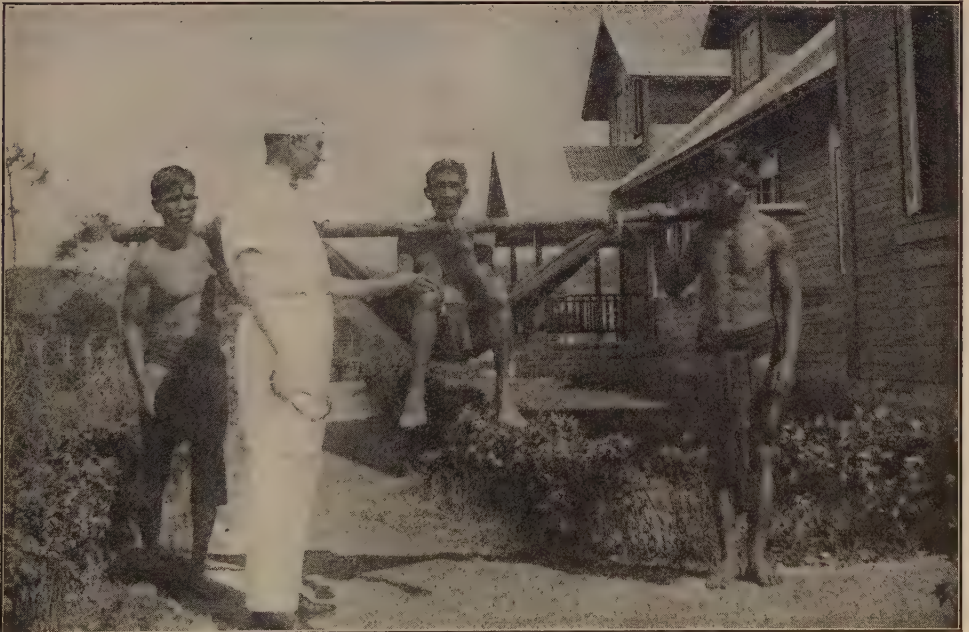
THE NEW HOSPITAL is much larger than the old building; its three wards and four private rooms being able to accommodate thirty-eight patients without too much crowding. The wards are used most often, the private rooms being reserved for those rare patients who are able to pay for treatment and for patients who need the isolation and quiet which cannot be obtained in a ward. Although there have been few who could afford to pay anything for their hospitalization, these few have aided considerably in defraying our expenses.

The people continue to come to us in large numbers. During the past year the total number of patients treated in all departments was over thirty-two thousand, a monthly average of almost three thousand. This, of course, meant that all our small staff of two American and three native nurses was busy constantly. The nurses receive a little assistance from two

young boys about fifteen years old, untrained in the care of the sick. Needless to say, their work must be supervised. In addition to helping the nurses, one of them cooks for the whole hospital and the other sweeps, serves the food, and runs errands.

A most gratifying feature of our work has been the way in which the neighboring people have helped in lessening the burden of expense. This they have done in every way possible. During the building of the hospital they hauled the lumber from the mill. Every piece of lumber, from the lightest board to the heaviest timbers, was carried on the backs and heads of the people, from the sawmill situated at the end of a trail so steep in places that the use of any vehicle was impossible. This work saved the hospital a thousand pesos (five hundred dollars) that could be used for other parts of construction, a very great assistance as it was difficult to erect the building with the limited resources at our disposal.

Vigilant economy in every way also has enabled us to purchase many of the in-



IGOROT AMBULANCE ARRIVES AT SAGADA HOSPITAL

During 1933, Dr. Jenkins (left foreground) and his five nurses cared for over thirty-two thousand patients, a monthly average of almost three thousand

struments acutely needed in the operating room. There are, however, still some which we should have. Their lack has hindered our work and the patients are deprived of the additional chances which adequate equipment would give.

The old sterilizer which has been in use for perhaps more than twenty years (during all the time that the nurses were alone in the medical work) has become so worn out that it can no longer be used satisfactorily. To continue to use it would endanger each patient operated upon. Therefore, money was "scraped together" in the hope that it would be possible to purchase a new sterilizer. But when all available cash was accumulated it proved to be insufficient. This was a great disappointment but not a surprise, for a good sterilizer is an expensive piece of equipment. With what little money could be obtained the unit for sterilizing sponges and other dressings used in operating was bought. This will prove a great help when it arrives, but there is great need for the other units that the necessity for unsatisfactory make-shifts may be eliminated.

As in many hospitals, the number of medical cases is greater than the surgical ones. Here our needs also are felt acutely. There are certain medicines which many of the patients need but which are so expensive that they cannot be used here. Many others which are indispensable have to be used so sparingly that recoveries from illness are delayed. Some even have died for want of sufficient medication!

Our five nurses bear a tremendous burden. With one native nurse assigned to night duty, there are only four available during the day to do the work of the entire hospital. During operations, which are numerous, one of the American nurses and one of the native nurses have to be in the operating room: the American to supervise or to give the anesthetic and the native to assist in the operation. There is no possibility of having two nurses assist, unless the night nurse is kept on duty for that purpose. Occasionally this has had to be done, when an operation was so complicated that one

assistant could not fulfill all the required tasks. This has not been necessary often, but whenever it has happened the night nurse has been detained on duty so long that the rest she should have had was greatly interfered with. Then she has to hurry home, eat a late breakfast, and get a few hours' sleep before going on duty again at seven o'clock.

But in spite of serious handicaps, it is a joy to be working here. The people are so thankful for our efforts that we are repaid daily for all that we do for them. Gratitude does not pay our bills, but without it the work would be too strenuous to be borne.

We wish often that those who have so helped us by gifts in the past could be here to see what great benefit is derived from their generousities. If they could see the number of people who are relieved of their sufferings, the number of happy mothers who go home with babies restored to health, the men, women, and children who are enabled to resume their work after being treated here, if they could see all this then, truly, they would rejoice with us in the benefits derived from their gifts. Without these gifts our burden would be even greater, the people would suffer longer, and their recoveries would indeed be less frequent.

AN IMPORTANT RESULT of the medical work is the effect often produced on the patients' attitude to the Church. Naturally many of our patients are not Christians when they come here for treatment, but frequently during their stay they have so close contact with other patients who are members of the Church that before they leave they express a desire to be baptized. Rarely are these decisions changed. An even greater effect is that often made on other members of the patient's family, who have been assisting in the bedside care; they too wish to become members of the Church. This is a source of great happiness to us, for to be doing work which not only restores physical health but also encourages a good number of people to become members of God's great family is, truly, cause for real rejoicing.

Social Welfare and Social Justice

Episcopal Social Work Conference in fourteenth annual gathering, May 20-25, at Kansas City, discusses questions of current significance

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

THE ELDERLY lady pointed her finger at the sign over the consultation booth of the Episcopal Social Work Conference at the convention headquarters in Kansas City. "I certainly like to see those two words, 'Episcopal' and 'social' right next to each other! They belong close together. And up in my diocese we keep them together. I wonder if you know my rector?"

This statement proved rather typical of the welcome given to the Episcopal Conference when it gathered on Whitsunday for its fourteenth annual session as an associate group of the National Conference of Social Work. Registration showed that the attendance came from thirty-one dioceses, representing all the Provinces of the Church. These dioceses were as far apart as Massachusetts and Los Angeles, Minnesota and Louisiana. The number of individuals attending between May 20 and 25 was something over three hundred.

A new feature this year was the larger number of joint sessions with other kindred groups, such as the Child Welfare League of America, the Girls' Protective Council, and the American Social Hygiene Association. The annual custom of a joint session with the Church Conference of Social Work of the Federal Council of Churches was continued.

While speakers at the daily sessions of the Episcopal Conference covered a wide variety of themes, two notes seemed to permeate the whole program. First there should be a greater use of the social sciences to provide the factual

material for the social program of the Church. Secondly there must be a more complete reliance on the Church's faith to provide the spiritual dynamic for a program of social welfare.

The conference faced one of the most recent social problems in the very opening paper, *The Church Meets the New Leisure*, presented by the Rev. Harry Watts, chairman of the Social Service Department of the Diocese of Colorado, who pointed out that the "new leisure" merely represents a recent accentuation of a steadily growing problem. It would be pleasant to believe that good homes and cultural surroundings would solve the problem. Almost any priest of experience will admit that very frequently the behavior problems in his Sunday school and other youth organizations are concerned more with those children who enjoy what are called "advantages" than with the very poor, and that in all probability a far greater number of the children of our "best families" would find themselves in the Juvenile Court, were it not for the social and political influence of parents and friends.

Canon Watts emphasized the distinction in recreational interests between "mechanics" and "artists" and the divergent tastes of the several age groups. The Church's potential contribution is hampered financially. All over the country are parishes possessing more or less adequate parish houses, many of which are not paid for, and most of which cannot possibly be operated on a full-time scale, simply because of lack of funds.

The Contribution of the Church to

Negro Welfare Work was graphically presented by Lawrence A. Oxley, a Negro Churchman from Raleigh, North Carolina, who was appointed during the spring as a Commissioner of Conciliation for the United States Department of Labor and, more recently, named as Director of the Division of Negro Labor in that Department. He pointed out that seventy-eight percent of all Negroes in America live in the South and that two-thirds of that group reside in rural areas.

The problem of Negro home and family life is not different from that of any other group. The Negro has more problems because of his lack of economic and civic security more readily accorded to other groups. Lack of an adequate income is the Negro's most serious problem. Throughout the country he is relegated as a group to the lowest paid occupations. Not only does he earn less, but he is also charged more than whites for the same type of housing, food, and other commodities, or forced to pay more because he buys in small quantities. Toward the end of his prepared paper Mr. Oxley left his manuscript and paid a rich tribute to Charles Henry Brent through whom he had been led into the Church as a boy in South Boston.

At the annual joint meeting of the conference with the Girls' Friendly Society the Rev. Harry Lee Virden, newly-elected rector of St. Luke's Church, Denison, Texas, treated Youth's Coöperation with the Social Program of Church and Community. As a basis for the paper he had conducted a social audit, securing from about three hundred social workers, in and out of the Church, and diocesan Church workers, answers to such questions as "What do social workers want

and expect from the Church?" "What can and should the Church provide them and their clients?" "How might our young people best coöperate with the social program of the Church and the community?" Presenting pointed selections from these answers proved illuminating.

The speaker concluded with the words:

My outstanding reaction as I read the letters from high-school-age presidents of the Y.P.F. and G.F.S. groups, as well as the seminarians, was that these groups are (1) sublimely conscious of the fact that missions, religious education, and social service are not separate activities but that they are all inseparable expressions of the Christian religion;

and (2) quite conversant both with the justly high standards of professional social work, and the spiritual basis upon which it is founded and should be carried on.

Dorothy May Fischer, Secretary for Young People's Work of the National Council, described New Social Frontiers for Youth Organizations. She pointed out that the spirit inherent in youth is one of adventure. Youth looks at the world in which they live; the unemployment, poverty, greed, class and race hatreds, international relations. They sense their own insecurity in such a world; thousands of them just out of college unable to get jobs, many of them wanting to marry but having to postpone it *indefinitely* because of the present economic situation, to say nothing of the possibility of war looming on the horizon for which they will pay the price.

Miss Fischer listed the new frontiers in which youth is particularly interested as economics, the new leisure, race friendships, and international relations. The many youth movements springing up like mushrooms are inevitable. We cannot stop them, nor do we want to, but we can give them the

I HAVE serious doubt as to whether the most thorough-going course of lectures on the nature of Holy Matrimony can be greatly helpful when the contracting parties are motivated by a thoroughly secular philosophy of life. The whole problem of pre-marital instruction and marital counseling can best be approached on the basis of a supreme conviction that the Church is not only an institution which links us with our kind in love and brotherhood, but that she is a vast corporate force which extends throughout the ages—past, present and future. On this basis, a Christian marriage has cosmic significance.—V. O. WARD, Dean, Cathedral of Our Merciful Saviour, Faribault, Minn.

leadership and direction which they need.

The annual luncheon of the Episcopal Conference in the interest of Church Mission of Help was followed by an address, Unmet Needs of Adolescent Girls, by Viennie Borton, Assistant Secretary, National Council CMH. She stressed the importance of individualized treatment in social work, particularly in dealing with adolescents. The normal significance of adolescence has been increased by society's endeavor to lengthen it. For the girl the adolescent period is one in which she struggles for maturity impelled by a sense of adventure and a desire to experiment, looking forward to marriage with her emotions at a high pitch, yet frequently without the knowledge of how to control or to discipline them.

The particular need for a girl of this age-group is an understanding of her as an individual, her desire for freedom and security, and her hope of marriage and children. The fact that most of the unmarried mothers are cared for in institutions which generally require a certain length of stay bears out the fact that the girl is considered in terms of her problem and not in terms of her individual needs. As long as the mental and emotional reactions of individuals differ so radically effective case work will be done only where the personal factors in case treatment are considered more important than the problem.

The Rev. C. Rankin Barnes, in a paper entitled Observable Techniques in Pastoral Care, endeavored to answer a challenge issued in 1933 by Mary S. Brisley, Executive Secretary, National Council CMH. (THE SPIRIT OF MISSIONS, Oct., 1933, p. 557.)

Mr. Barnes emphasized the work of the ministry as such. Where does the clergyman acquire his pastoral skills? What

are his methods for dealing with spiritual problems? The supreme purpose of the spiritual counselor is to achieve inner fellowship with his client and lead the way through mutual effort toward a spiritual understanding and solution of the problem involved.

The achievement of this inner fellowship demands of the clergyman complete naturalness in discussing spiritual realities, and easy accessibility to his parishioners. He must see that the client recognizes the spiritual nature of the problem, elicit all the facts of the situation, and generate a sense of creative power in his client. The greatest dangers to successful personal counseling are the sense of haste and the professional vocabulary.

The speaker outlined a method by which pastoral ministrations might be improved through record-keeping and suggested that small groups of clergy co-operate in trying out certain possible plans. The vigorous discussion which followed the paper indicated a sharp difference of opinion on the advisability of pastoral record-keeping among both the priests and laymen present.

The high point of the conference for attendance was that devoted to The Technique of Pre-Marital Instruction. The subject was opened from the viewpoint of the social hygienist by Mrs. Margaret Wells Wood, a Churchwoman who has been serving as field representative of the American Social Hygiene Association. In discussing the economic factor in marriage she emphasized the necessity of ad-

vance study of budgeting and urged that if the wife were to work her earnings should be set aside as savings toward the coming of children.

Differences of family background

IF we are to make any sort of contribution to the needs of the unchurched masses in the community through the medium of the parish house on anything like a large scale, we shall have to make a quite sharp distinction between the function of the church, qua church, and the function of the parish house. The church building should represent, altogether, our worship, our convictions, and our witness to the Christian Faith, while the parish house should represent, primarily, our free contribution to the social needs of the community, with no strings attached.—HARRY WATTS, Chairman, Social Service Department, Diocese of Colorado.

should be frankly faced and objectively discussed. Selection of recreation and diversions should be a matter of mutual choice so that both parties may grow together into increased appreciation of cultural values. The sexual factor in marriage includes not only elements of physical but also of emotional adjustment. The spiritual aspect includes its very essence and should be fully discussed in the light of the philosophies of both parties.

The viewpoint of the clergyman was presented by the Very Rev. Vesper O. Ward. He made it clear that the Church recognizes that she cannot dictate a Christian ideal to a purely secular order, but that she does speak with an authority based on centuries of experience in conserving group-survival values and in applying tested principles of social procedure. Any system of Christian pre-marital instruction must begin by insisting upon the distinctiveness of Christian marriage.

As soon as a clergyman knows that one of his young people is engaged to be married he should begin a definite series of contacts for advice and counsel. No program of instruction crowded into the three days preceding marriage can be highly effective. Persons contemplating marriage should be impressed with the fact that the success of their venture will be largely determined by the honesty and sincerity of their motives.

At the annual dinner of the conference Spencer Miller, Jr., spoke on The Church's Share in Social Reconstruction, and Mr. Barnes spoke on Christian Responsibility in a Period of Social Crisis. The latter said the Church must use such a period to rethink the enduring reasons for her enduring social responsibility. The peculiar danger of a period of social crisis is that under its pressure human values may be lost sight of and the treatment depersonalized. The Church, pledged not to maintain a smug *status quo* but a stern ethical position, must take her social stands not "to prevent revolution" but to attain righteousness.

Again the Church should use this

period of flux as a God-given opportunity to drive afresh toward the erection of a Christian social order. The greatest social danger to the Episcopal Church today is that vast congeries of comfortable, contented, complacent communicants who, in the face of a threatened collapse of civilization, blithely mouth the pagan alibi, "I'm not interested!"

Finally, the Church in such days should throw the whole weight of her influence against the use of oppressive tactics to prevent social justice. Official violence and contemptuous reliance on a super-law can never solve social problems.

One of the joint sessions, devoted to Trends of Church Service for Dependent Children, was addressed by Ralph S. Barrow, Executive Director of The Church Home Society, Boston. Pointing out that the private agency had a special opportunity for individualized treatment and for progressive experiments, he cited the successful experience of The Church Home Society in shifting from operating an orphanage with a capacity of forty to maintaining a foster home service for 185 children.

The conference closed with the annual Corporate Communion at Grace and Holy Trinity Church. The celebrant was the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri. He was assisted by the Rev. Claude W. Sprouse, rector of the parish, and secretary of the conference.

THE SELECTION of Montreal as the meeting place for the 1935 conference will give the Episcopal Social Work Conference another opportunity, similar to that of 1924 at Toronto, of setting up a joint program with the Council of Social Service of the Church of England in Canada.

The Episcopal Social Work Conference elected these officers for the coming year:

- PRESIDENT—The Rev. C. Rankin Barnes.
- FIRST VICE-PRESIDENT—Edward L. Parker, Executive Secretary of Social Service, Newark.
- SECOND VICE-PRESIDENT—Mrs. Wilma Vanderwall, Executive Secretary, Western New York CMH, Buffalo.
- SECRETARY—The Rev. Gerald V. Barry, Delhi, New York.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE CATHEDRAL OF ST. MARY AND ST. JOHN, MANILA

The heart of the Church's Mission in the Philippine Islands, the cathedral was one of Bishop Brent's earliest projects. Begun in 1904 and completed in 1907, it has year by year taken a stronger place in the religious life of Manila



KINDERGARTEN, ALL SAINTS' MISSION, BONTOC, P.I.

The long vacation, March to June, has just ended and 160 Igorot boys and girls are again in school. Above the second grade the children attend the public school but live in the Church's dormitories



SOME SAGADA (P.I.) HIGH SCHOOL GRADUATES

Boys who have been through the mission's primary, intermediate, and high schools are the material from which a native ministry will develop. One boy is ready for deacon's orders, another is in the second year of his theological training



MORO SETTLEMENT HOUSE GIRLS HAVE A PICNIC

Last year the high school graduated its first class of three girls and four boys. Two of the girls are now studying nursing at St. Luke's Hospital, Manila. There are thirty-five girls in the dormitory



CHILDREN'S PORCH, ST. LUKE'S HOSPITAL, MANILA

Last year the hospital treated two thousand in-patients and 30,323 dispensary patients including Chinese, Syrians, Siamese, Germans, Japanese, Filipinos, besides Americans and British. There are 125 beds. In the nurses' training school there were fifty students

PHILIPPINE
Islands

PACIFIC

OCEAN

LUZON

CHINA

MANILA

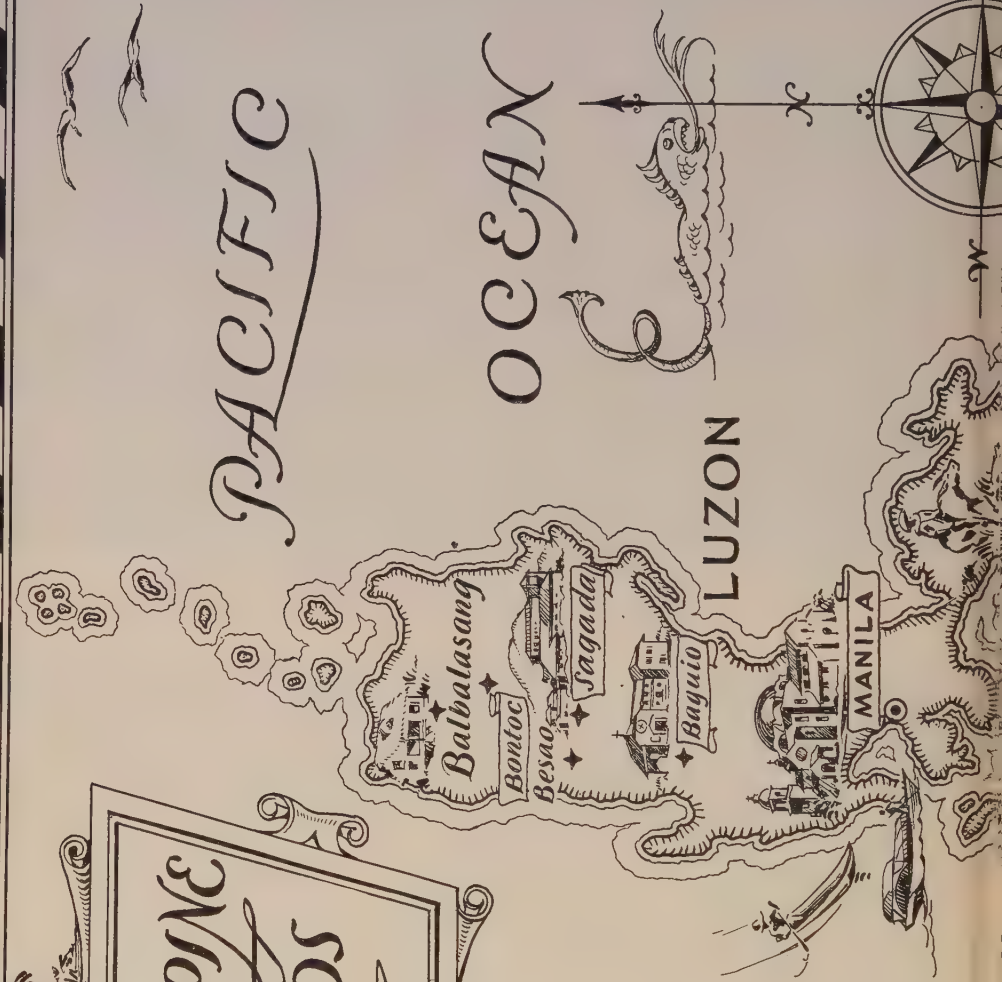
Balbalasang

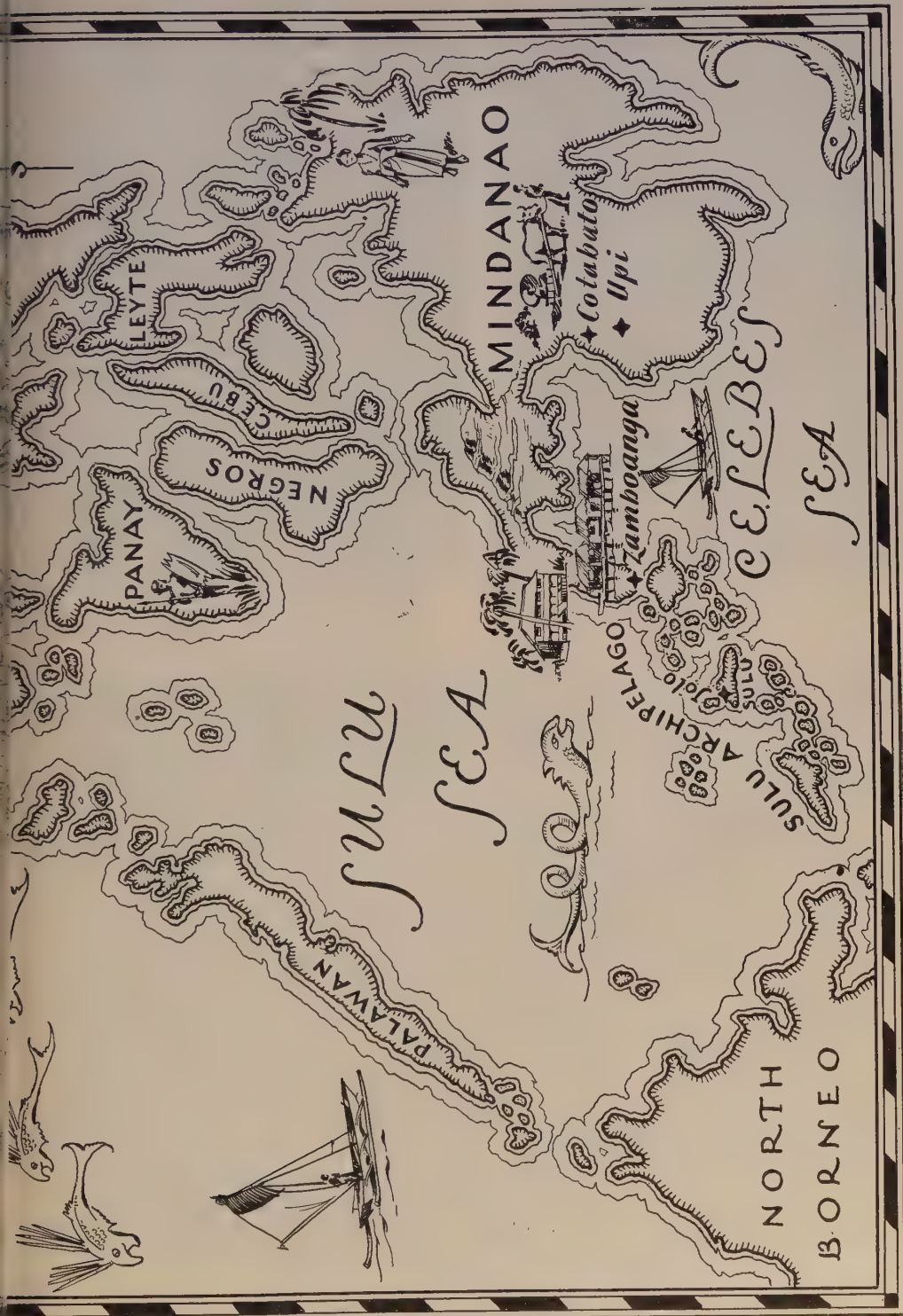
Bontoc

Besao

Sagada

Baguio





MINDANAO

Colabato
Upi

Zamboanga

CELEBES

SEA

SULU
SEA

SULU
ARCHIPELAGO

NORTH
BORNEO

LEYTE

CEBU

NEGROS

PANAY

PALAWAN



THE MISSIONARY CALLS

Pastoral visits to Kentucky hill homes bear fruit. Last year there were 88 baptisms and 78 confirmations in a single mission



LENTEN OFFERING REPORT

Bishop Mosher received this photo from Sagada. On the reverse was the statement that their offering was 87.12 pesos



EASTER SCHOOL CHILDREN, BAGUIO, MOUNTAIN PROVINCE, P.I.

As the first step to "government recognition" the school was incorporated in February. When recognition is obtained Easter graduates will be admitted to high schools without examination. The Rev. R. F. Wilner (center) is principal



BISHOP KINSOLVING REMEMBERED

Bust of first Bishop of Brazil was placed recently in Rio Grande do Sul churchyard by Our Saviour congregation



ST. AUGUSTINE'S CHURCH

Atlantic City's Negro parish is making plans to welcome colored visitors to General Convention in October



ST. JAMES' CHURCH, ATLANTIC CITY, NEW JERSEY

One of Atlantic City's five parishes, St. James' at Pacific and North Carolina Avenues is convenient to all General Convention activities. It was in this church on October 3, 1929 that Bishop Murray died



READ A BOOK

Basil Mathews' new book interpreting the contemporary Eastern drama is recommended by

The Rev. C. H. Horner

Rector, St. Clement's Church, El Paso, Texas

BASIL MATHEWS has written another great book. *World Tides in the Far East* (New York, Friendship Press, \$1) is an admirable interpretation of the contemporary Eastern drama. It is a picture painted with economy of line, wisely and beautifully conceived.

World Tides in the Far East opens with the story of the Rhythm of China. In the shadow of a Confucian temple a convert back from Moscow tells the villagers of the Marxian doctrine. The old cultural past of China is in conflict with the oncoming forces of nationalism, Communism, and materialism. Which will win? It is hard to say. For China to forsake her marvelous cultural unity for the things of the West would be lunacy. Perhaps the oldest country in the world has a mission to the Occident: to teach us the art of living. "The values of the East and West do not clash. They are supplementary and interchangeable."

The Unfinished Quest of Japan is a search for the national soul. The spirit of Japan is best seen in the tiny lyric epigrams, the *haiku*. With rich economy the *haiku* suggests more than it says, and its terseness and subtlety are telling. Militarism in the saddle, mysticism in the temple, the *haiku* in the home. Such is modern Japan!

In both China and Japan new secular religions are developing colored by Communism, nationalism, Fascism, and materialism. Nationalism is making gigantic strides and seems to be overreaching.

This transformation of the Far East apparently has been caused by three tidal waves: Western civilization, national determinism and self-determination, and Bolshevism.

In the chapter *The Times that Shake Men's Souls* four considerations are presented as fundamental in our understanding of the insistent changes in the Far East. First, we are witnessing a new creation as new life breaks through ancient civilizations. Secondly, new problems of human relationships are being created and solutions must be discovered by insight and experiment. Thirdly, there is the pressing necessity of finding absolute authority to decide between tormenting conflicts of loyalty. Fourthly, behind the conflicts of loyalties there is a clash of standards of values.

Mr. Mathews finds only one way out of the conflict and one flow of tides in the Far East. The worth of the individual soul must again be emphasized. Herd tyranny and the ethics of the hive are soul-destroying powers. The absolute authority and the eternal values are to be found not in the State fluctuating between political systems, but in that creative Power which moves the universe and is personal; in God who really cares for man. The man who was lost, and who avails himself of that Power, will be saved. And humanity that was lost, can in the same way, enter into the Kingdom of Heaven. This is the practical application carried in a letter sent to Chinese Christians regarding Japan's attitude to China. Toyohiko Kagawa wrote:

Dear Brothers and Sisters,

I want to ask your pardon for my nation. Pardon us; pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be strong enough to do this, and when both nations will be harmonious and peaceful in the name of Christ.

Liberia Strides Toward Self-Support

General Convocation at Monrovia meeting
makes plans for immediate financial independence of present coastal congregations

By the Rev. A. B. Parson

Assistant Secretary, Department of Foreign Missions, National Council

THE CHURCH IN Liberia has taken a notable step forward. The twenty-second General Convocation which met, January 24-29, in Trinity Church, Monrovia, adopted a plan for self-support that (when put into effective operation) will mean a new chapter in the development of the African Christian Church.

Toward this achievement many efforts have been made. As far back as the days of the Civil War in America plans for self-support were afoot. As revenues from the Mother Church in America were much decreased Bishop Payne saw clearly that the hope of successful work in Liberia should result in a growing resolve of the Liberians to become fully self-supporting. In 1862 the Bishop wrote:

We endeavor always to impress upon our native converts that the lesson God means to teach them, by the troubles in America, is to exert themselves for their own support and that of the Gospel in their midst. And they feel and acknowledge the situation.

The goal of missionary endeavor was then, as it is now, the evangelization of the tribes of the interior. In their virile capacity lies the future hope for the Africa experiment. Self-support of the coastal congregations of Americo-Liberians means not only the assumption of parish support but eventually the prosecution of missionary work among native tribes by the civilized Liberians.

In 1889 the report from Liberia kept alive this hope of self-support:

The native converts are becoming increasingly interested in the spread of the Gospel and evincing a desire for self-help.

Church after church set itself the task of raising as much as possible for the

support of the rector and the meeting of its home charges, while some also included contributions for the Church's work outside their borders.

THE QUESTION OF self-support has been in the mind of Bishop Campbell for some years. Frequent references have been made in his annual reports, of which these quotations are typical:

I feel certain that with a quickened spiritual sense, together with the daily improving economic condition of the land (due to the advent of the Firestone Plantations) we shall in a very few years have a mission on the high road to become an independent diocese. (1927 Report.)

During the month of September there was held in Trinity Church, Monrovia, a gathering of clergy and laity who passed . . . resolutions (that) urge the hastening of the day of self-support for the ecclesiastical organization in Liberia. (1928 Report.)

These resolutions read:

While we are deeply grateful to the American Church for the work she has done in Liberia, and are appreciative of the sacrifices she has made for this field; still we cannot but feel that the things which are moving now, and the frequent happenings we are experiencing, are finger pointings of God, and unmistakable evidence to us that the time has come when we should assume the entire support of the work of the Church in Liberia.

In September, 1929, a committee of the Department of Missions of the National Council met with Bishop Campbell in Atlantic City and with him drew up a plan of action for our work in Liberia that embodied this goal:

A plan for achieving self-support of all present coastal congregations by 1936 by the gradual reduction of appropriations from the Church in the United States.

THE SPIRIT OF MISSIONS

These allusions to the past records of our Church leaders are supplemented by statements of Liberian Government leaders. President King in his 1925 Inaugural said:

Since we are supporting and maintaining our own Government we ought to be able to support and maintain our own churches. In fact this is a duty and responsibility devolving upon us as a free, sovereign, and independent people. No self-respecting, independent nation would desire otherwise.

SO MUCH FOR the past. What of the present plan itself.* The salient features of the proposals are:

1. The preamble states that it is the general feeling of the Church in Liberia that they should move toward self-support at once.

2. The plan proposed is based on the principle of parochial assessment to be executed by a finance committee.

3. Every baptized person of the Church in Liberia is required to accept his part in the assessment fees under penalty of losing his privileges in the Church.

4. The fees are: For 1934 every adult (men and women) shall pay eight cents a month toward raising funds for the maintenance of the ministry and the carrying on of evangelistic and educational work of the Church. Every child between the ages of four and sixteen shall pay four cents a month. Beginning in 1935 the adult assessment will be twenty-four cents a month; the children's assessment will remain at four cents a month.

5. Provision is made for annual parish festivals with special services at which the clergy will appeal for voluntary subscriptions for a central fund to be managed by the Church Finance Committee. The main object of the creation of these annual Forward Movement Festivals is

to afford an opportunity of interesting the parishioners as to the financial needs and requirements of the Church in Liberia, and also to arouse their interest and support of the self-support scheme.

6. The Church Endowment Fund established by Bishop Ferguson, now amounting to over £677 is to be merged in the central fund.

7. Provision is made for a bonded treasurer and a bonded financial secretary and for a card system of showing the status of contributors.

8. The finance committee is instructed to hold monthly meetings in the Bishop's House to tabulate income and keep a record of the funds received together with a financial secretary of each parish.

These are the essential principles upon which will be constructed a more detailed plan (which later will doubtless be embodied in a canon) providing for the establishment and *modus operandi* of the Central Fund. (The Missionary Districts of Shanghai and Anking have recently taken similar forward steps toward the assumption of increasing responsibility for self-support and made canonical provision therefor.)

Africa in this effort together with China sounds a call that should be echoed in other mission lands. The Church in the United States has for almost a century maintained the Church in Liberia by gifts for local parish and pastoral support. We fellow Christians of our Liberian brethren will continue to share as needs arise and as resources permit in the development of interior work among tribal peoples, who because of the primitive conditions of their life cannot provide buildings and equipment and the support of workers. It will be a deep satisfaction to see the civilized Christians assume full support of their work and move on to be a strongly established self-supporting Church. Liberia has latent resources. Liberia has the capacity. Liberia is now showing after many years that it has the will to achieve.

*A copy of the plan is printed in *The Liberian Churchman* for March, 1934, the official paper of the Episcopal Church in Liberia published monthly by the Douglas Muir Memorial Press, St. John's School, Cape Mount, Liberia. Subscriptions at fifty cents a year are received by the American Business Manager, Mrs. H. B. Nichols, 189 Washington Street, Bloomfield, New Jersey.

**In an early issue — Into the Liberian Hinterland
by Mary Wood McKenzie**

Youth's Spirit of Missions

A Feature for Junior Churchmen

A Saint in the Slums of Japan

By W. P. Nairne

Toyohiko Kagawa has written a book, CHRIST AND JAPAN (N. Y., Friendship Press, \$1) to interpret Japan to the youth of America. It is considered one of Kagawa's best books and the Editors are sure that many young people will wish to read it after they have read Mr. Nairne's story. CHRIST AND JAPAN may be ordered through the Church Missions House Book Store.

TWENTY-ODD YEARS ago, just as the dusk was falling one spring evening over Kobe in Japan, and the street lamps cast their glow on the ash-colored roadway, a small youth, with delicate features, might have been standing at the lighted windows of a large office, watching the employees come and go. He was the nephew and heir of the owner, and his name was Toyohiko Kagawa.

Suddenly a ragged little boy hobbled past him as fast as sandals several sizes too large would allow. Close on his heels followed an older lad. As the two ran, Toyohiko noticed that the older boy gave the younger one a push and sent him sprawling on the roadway. He set up a loud howl when he discovered that the rice he was carrying was scattered all over the place, while his tormentor made off and disappeared in the darkness. In a few seconds Toyohiko was bending beside the boy striving to gather the grains of rice from the muddy road.

"Won't my father be mad with me when I get home," wailed the child.

"And where is your home?" asked Kagawa.

"Over there," sobbed the boy as he

nodded in the direction of Shinkawa, the slum district of Kobe.

"Then I shall come with you and tell your father it was not your fault."

The strangely assorted pair kept pace along the lighted streets. On they went till they entered a dark winding alley, where the houses were so low and small that they seemed no bigger than the entrance to an ordinary dwelling. Rough, fierce-looking men eyed them suspiciously, and untidy women in ragged kimono watched them from the doorways. Toyohiko had never been in such a dismal place before; he started involuntarily as the sound of quarreling came from one side of the street, and a shrieking woman fled across the roadway, closely followed by a man with uplifted knife. On and on his childish guide led, through a maze of filth and squalor that ever seemed to deepen, till he brought him to a single room, overcrowded with the men and women already there. Toyohiko judged that the man who lay in a corner beneath a tattered quilt was the boy's father, and a wave of pity swept over him when he learned that he was a helpless cripple through an accident sustained while at his work on the railway. The mother toiled from morning till night, winding spools for the weaving factory, and out of her scanty earnings kept the home going.

Toyohiko told how the child's accident had happened. He would gladly have paid for a fresh supply of rice, but he had not a single *sen* on him.

Sad at heart he came away. He was very young and tenderhearted, and greatly astonished that people should be living such hard lives within a mile or so of his

own luxurious home. "I will be a Christian pastor," he repeated his secret resolution to himself. "I will go down to the Shinkawa slums and help the people there."



BUT HOW KAGAWA was to realize that ambition he knew not. The first step, however, was clear: he must tell his uncle what he intended to be, that uncle who was a stern old Buddhist.

An hour later he came into his uncle's presence. He bowed politely: "I hope I have your favor, Uncle."

The man, who was seated on a mat, reading at a low table, looked up.

"You do little to merit my favor, Toyohiko," he said severely. "You are late again."

Toyohiko hung his head. "I would have been here earlier but I waited to help a little boy who was very badly treated by an older one. He was so frightened that I went with him to his home at Shinkawa."

"At Shinkawa!" exclaimed the uncle angrily. "You, a Kagawa, have been to the Shinkawa slums! Never go there again. It is no place for such as you. The people there are not your people. Remember you are a gentleman and will one day, I trust, be head of a great business."

"But I don't want to be head of a great business, Uncle," replied Toyohiko, summoning up his courage.

"Then, pray, what do you want to be?"

"I want to become a Christian pastor."

If the charcoal brazier had overturned at that moment Toyohiko's uncle could not have been more surprised. He threw the book aside and rose to his feet.

"What insolence is this?" he demanded. "Do you realize the dishonor such a thing would bring upon your family?"

"It is an honorable calling, Uncle."

"Are you mad, boy? I say it is dishonorable, and if that is your plan, you are no longer any nephew of mine, nor

shall I keep under my roof so ungrateful a child. Begone, and never let your shadow darken my door again."

Toyohiko was trembling, and conflicting emotions tugged at his heart-strings. He looked into his uncle's eyes, blazing with anger, and read in them unrelenting determination. There was nothing more to be said. The die was cast now, and all that remained for Toyohiko was to gather together his few personal belongings and fare forth on his unknown way.

BENEATH THE single lamp of the alley a small crowd stood listening to a pale-faced young man, whose eager tones and flashing eyes reflected the earnestness with which he pleaded for the acceptance of his message. It was Toyohiko Kagawa, now in his twenty-second year, and about to be ordained as a Christian minister. In recent months he had often come to Shinkawa and had preached at the street corners, but the result had been disappointing. A few had made friendly advances towards him, but the bulk of his hearers listened for a time out of curiosity, and then walked away.



He felt that if he were to be of any assistance to the hopeless and the down-trodden of the Shinkawa slums, he must get to know their temptations, and learn the hardships of their everyday life. And to accomplish that, there was only one satisfactory way: he must himself live among the people he sought to help.

He had finished his address and had just announced the final hymn when he caught sight of Ueki, a friend of his, waiting impatiently on the outskirts of the little crowd. Presently Ueki came forward and pulled at the loose sleeve of Toyohiko's kimono.

"Teacher," he said in a whisper, "I have got a house for you."

Kagawa's eyes danced with joy.

"Really!" he cried. "Where is it?"

A SAINT IN THE SLUMS OF JAPAN

"In Kitahon-machi. You remember my telling you about some one who was murdered there last year? It was in that house and no one will live there because they say that the dead man's ghost haunts it."

Such a tale had no terrors for Toyohiko. The house was one of a long row and consisted of two small rooms, both inconceivably dirty, and in a state of disrepair. It was not an inviting abode, but Toyohiko was only too glad to get any place where he might begin his work.

TOYOHICO, MY SON, this plan of yours does more credit to your heart than your head." It was a missionary friend who spoke. Kagawa had just told him of his determination to take up his abode in the slums.

"I don't want to rub it in," continued the missionary, "but you know you are anything but a strong man and the doctors have told you that your lungs are affected. Humanly speaking, it looks as if you were signing your death warrant by going to live in a disease-infested slum."

"Ah," said Kagawa with a smile, "humanly speaking perhaps you are right. But to me this is a call from my Master. I have no fear for myself; my only fear is that I may not do all I wish."



"Promise me, you will take care of yourself. Don't give everything away as is your wont, or some fine morning you will find yourself without a quilt to cover you, and not a *sen* left to buy a meal."

And thus it happened that one afternoon a few days later Toyohiko packed all his belongings in a handcart and set out for his new home in the Shinkawa slums. Ueki had preceded him and had the house cleaned and swept.

The news of Toyohiko's arrival soon spread and visitors began to arrive. Toyohiko made them welcome, but he was rather dismayed to find they all wished to take up their abode with him. A gambler, a thief, and a beggar, almost blind, were among those that desired to be his companions. "Isn't Christianity a religion for helping people?" they urged. That night he shared his coverlet with the dirty beggar, and planned for a fairer Shinkawa.



A PILE OF LETTERS lay on the desk. Toyohiko Kagawa read them through and then sat deep in thought. They came from many cities and even lands beyond the sea. He was no longer unknown and despised, for fame had come knocking at his door; through his books the world had learned of the wonderful things he had done in Shinkawa. There were the schools he had opened, the clean, healthy lodging-houses he had established, the factory he had erected, and the labor unions he had founded. Above all there was his brave unselfish life and his fearless preaching of Christ's gospel. Everywhere men were anxious to hear of these things and urged him to leave his work in Shinkawa to others and go where he might have wider opportunities. These many letters were full of tempting offers, and Kagawa sat perplexed as to where his duty lay.

Outside there was the noise of excited voices. It was a time of great unrest in Shinkawa. Men were talking of strikes and violent action. Kagawa saw signs of the coming storm, when his voice would be needed to still angry passions. He pushed the letters aside and bent his head in prayer. Quietly he rose and paced the length of his tiny room. His choice was made. "With God's help," he said firmly, "I shall live and die in Shinkawa."

This story is from *Farns of the Orient* by W. P. Nairne (London, Edinburgh House Press.)

SANCTUARY

The Philippine Islands

THANKSGIVING

FOR THE EARLY work of Army Chaplains and the Brotherhood of St. Andrew among soldiers and English-speaking civilians in 1899 and 1900.

For the awakening of the Church at home to its missionary opportunity, sending its first missionaries to the Islands in 1901.

For the work of Bishop Brent, from 1902 to 1916.

For Bishop Mosher's work since his consecration in 1920.

For the devoted work of the staff, clergy, teachers, doctors, nurses, and others, in forty-six centers and outstations.

For recent beginnings of a staff of native workers.

INTERCESSIONS

FOR THE CLERGY and all evangelistic work. More clergy are needed. The burden of pastoral care is indicated by the fact that there are twenty clergy and just under 20,000 baptized persons to be instructed and cared for; there are 6,700 communicants.

For teachers and schools. Twenty-five schools, from kindergarten to high school, enroll nearly 1,500 children. Education in the Philippines, especially among the primitive tribes, faces the special problem of training the young generation to meet the rapid inrush of foreign civilization.

For medical work, staff and equipment. St. Luke's Hospital, Manila, has carried on a gallant service these many years under great disadvantages. Brent Hospital, Zamboanga, has long ministered to that remote and isolated community. The young hospital at Sagada in the mountain province has developed an all but overwhelming response in its needy field, in spite of inadequate equipment. Dispensaries at several isolated missions bring relief and health to thousands.

For the House of the Holy Child, Manila; Brent School, Baguio; the Columbia Club, Manila; for the work of the Canon Missioner among isolated Americans.

For all the present and future development of the political, social and economic life of the Island people. There are more than twelve million, of whom over 900,000 are not Christian.

OTHOU WHOSE Spirit moved upon the face of the waters, whose righteousness standeth like the strong mountains and whose judgments are like the great deep, we pray thee to behold and bless thy people throughout these Islands; strengthen every work done for them in thy Name, and lead them forth to serve thee among the nations of the earth; through Jesus Christ, thy Son, our Lord. Amen.

The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

THE RT. REV. PHILIP COOK, D.D.

First Vice-President

LEWIS B. FRANKLIN, D.C.L.

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

Training Institute at General Convention

THE THIRD National Council Training Institute in connection with General Convention will be held October 15-18 inclusive, at Atlantic City, New Jersey.

The classes will meet in Convention Hall where large and comfortable class rooms insure ample space. The House of Deputies will meet and the various exhibits will be displayed in this same building. There will be two periods each morning: 9-10; 10:15-11:15. Twenty classes have been arranged to consider themes that are vital to the Church's service in the world. There is no charge for attendance at these classes. The object is to give to parish and diocesan leaders an opportunity to share their experiences and gain new ideas.

The dean of the faculty is the Rev. Arthur M. Sherman, Secretary for Missionary Education in the Department of Religious Education, and communications in regard to the Institute should be addressed to him at 281 Fourth Avenue, New York, N. Y. No advance registration for the classes is required but registrations will be received at the Church Missions House up to October 5. Facilities for registration will be provided at Atlantic City in Convention Hall from noon Monday, October 8, to noon Saturday, October 13. Plan now to attend at least one Institute class.

The complete program follows:

First Period: 9:00-10:00 a.m.

1. ORIENTALS IN THE UNITED STATES—Miss Margaret I. Marston, Educational Secretary, Woman's Auxiliary.

A course planned for those who will be leading parish groups studying this theme. There will be a review of the literature on the subject, consideration of methods of procedure, and some discussion of the problems facing Orientals in American life.

2. JAPAN—The Rev. Arthur M. Sherman, S.T.D., Secretary for Missionary Education, Department of Religious Education.

A study of the forces which are reshaping Japan, and of the opportunities before the Church for advancing the Kingdom of God in the island Empire of the East. Primarily for those who expect to lead study groups.

3. THE CHURCH'S MISSION IN MOVING PICTURES—John W. Wood, D.C.L., Executive Secretary, Department of Foreign Missions, and Mrs. F. A. Habersham.

A portrayal of missionary work as recorded by the movie camera of Mrs. Habersham. Each showing of the films will be preceded by a brief statement concerning the field portrayed.

4. PROGRAM BUILDING FOR WOMEN'S

THE SPIRIT OF MISSIONS

GROUPS—Miss Edna B. Beardsley, Assistant Secretary, Woman's Auxiliary.

A review of the needs and resources of parish life which underlie the development of a parish program for women, the motives and objectives of such a program and the methods by which it is formulated.

5. PARENT EDUCATION IN THE CHURCH; A Course for Leaders—Mrs. William E. Leidt, Director of Religious Education, St. Barnabas' Church, Irvington, New York.

This course will consider materials and methods for use in a parish plan of parent education, including materials and methods for individual parents and for parents' groups; how to interest parents in a study of the religious education of their children; and the place of the home in the religious education of the child.

6. THE PARISH MEETS THE NEW LEISURE—The Rev. C. Rankin Barnes, Executive Secretary, Department of Christian Social Service.

Beginning with a presentation of the potentialities and dangers of the new leisure, the course will proceed to treat the social values involved in recreation. The social functions of the parish house will be discussed in detail and the course will conclude with case studies of practical programs.

7. RURAL TRENDS AND NEW EMPHASES IN RURAL WORK—The Rev. Goodrich R. Fenner, Secretary for Rural Work, Department of Christian Social Service.

Great changes have taken place in rural community affairs in the last fourteen years. The Church has felt the impact of these changes, but she has made fewer adjustments than any other rural social institution. This course will consider the specific emphases and methods in rural work required by these changes.

8. THE MEANING OF RELIGIOUS EDUCATION—The Rev. Daniel A. McGregor, Ph.D., Executive Secretary, Department of Religious Education.

This course will be an assembly for all interested in religious education. It will attempt to clarify the objectives which the Church seeks in her whole educational work.

9. PUBLICITY FOR THE CHURCH—The Rev. John W. Irwin, Assistant Secretary, Department of Publicity.

A consideration of the general psychology of publicity, and will include a series of very practical talks and discussions about parish meth-

ods, ways to secure publicity—adapted for the rural parish and for the metropolitan one. An exhibit will include samples of publicity used throughout the Church, and such mechanical equipment as will help.

10. LEADERSHIP OF YOUNG PEOPLE (for adults only)—Miss Dorothy May Fischer, Secretary for Young People, Department of Religious Education.

A panel discussion with various national leaders of youth groups in the panel. The course is for all those interested in and working with the youth of the Church (14-25 years).

11. STUDENT PROBLEMS IN RELIGION—The Rev. Theodore O. Wedel, Ph.D., Secretary for College Work, Department of Religious Education.

A discussion group led by various men active in the college field.

Second Period: 10:15-11:15 a.m.

12. THE RECTOR AND THE CHURCH SCHOOL—The Rev. Vernon C. McMaster, Secretary for Church Schools, Department of Religious Education.

The rector is charged by the Church with definite responsibility for the Christian nurture of the youth of his parish. Much of this responsibility must be delegated to others. What relations to the Church school must the rector retain?

13. THE DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION—Deaconess Frances Edwards, Assistant to Executive Secretary, Department of Religious Education.

Officers and members of diocesan departments of religious education will consider together problems of diocesan program and organization, and the relationship of the diocesan department to parishes and to the national department. The findings will be compiled for the use of diocesan leaders. *Advance registration and preparation are desired.*

14. CHRISTIAN EDUCATION IN THE HOME—Mrs. George B. Barbour, former Professor of Religious Education, Yenching, China.

This course will discuss the problems of nurturing the religious life of the child in the home. It will concern itself with the earliest religious experiences and habits of children and with the questions which they raise. It will be of special interest to parents and to those interested in parent education.

THE NATIONAL COUNCIL

15. THE ART OF CHRISTIAN TEACHING—Miss Mable Lee Cooper, Secretary for Teacher Training, Department of Religious Education.

We are not trained teachers. The best we can say for ourselves is that we are teachers in training for there is much to learn of methods and materials. This course is planned for teachers who wish to improve their teaching method, and for all who are interested in securing better teachers and officers for our Church schools.

16. STUDENT PROBLEMS IN RELIGION—The Rev. Theodore O. Wedel, Ph.D., Secretary for College Work, Department of Religious Education.

A continuation of Course 11.

17. METHODS IN MISSIONARY EDUCATION FOR ADULTS—William E. Leidt, Associate Editor, THE SPIRIT OF MISSIONS.

A brief survey of the nature of adult missionary education together with a consideration of some effective means of reaching the whole parish, smaller groups, and individuals.

18. THE CHURCH'S SHARE IN SOCIAL RECONSTRUCTION—Spencer Miller, Jr., Consultant on Industrial Relations, Department of Christian Social Service.

This course will present a brief history of the rise of interest of the Church in social and industrial problems and will consider the special genius of the Church in a period of change to guide men in the task of social reconstruction.

19. PROBLEMS OF THE MODERN FAMILY—Miss Mary S. Brisley, Executive Secretary, Church Mission of Help.

Problems drawn from actual experience will be discussed but always for the purpose of drawing out positive suggestions for the development of sound family life, satisfying and stimulating to its members, and useful to the common life. The discussion method will be used and there will be a constant referring of solutions and principles to the Christian religion as a test of their validity.

20. ALTAR WORK—Mrs. Stuart Symington, Diocesan Altar Guild, Maryland.

Four addresses: 1. Symbolism: The language of the Church, necessary knowledge for reverence and service in altar work. 2. Technique: For workers in the sacristy, sanctuary, baptistry, etc. 3. Technique: Vestments: their care, making, meaning, origin, and use. 4. Altar Guilds: Parish, diocesan, national: their scope and opportunity.

With Our Missionaries

ALASKA

Anna V. Silberberg sailed June 23 after regular furlough in the United States from Seattle on the *Yukon*.

CHINA—ANKING

The Rt. Rev. and Mrs. D. T. Huntington and four children sailed June 12 on the *President Jefferson* for Seattle.

Sister Edith Constance, C.T., returning to the United States sailed June 9.

CHINA—HANKOW

The Rt. Rev. Logan H. Roots sailed May 6 from Hankow on the *Empress of Canada* and arrived in New York June 13.

Louise Boynton and Frances A. Jenner returning on regular furlough to the United States via Europe sailed June 19 on the *President Johnson*.

Henrietta Hellwig sailed June 30 on the *Empress of Japan* to join her fiancé, Norman Garrett, Professor of Economics in Central China College.

CHINA—SHANGHAI

Dr. Margaret C. Richey sailed June 12 after regular furlough in the United States from Vancouver on the *Empress of Russia*.

Mrs. H. F. Morris and her daughters, Alice and Christie, sailed June 23 from Seattle on the *President Jackson*.

Ruby J. Davis returning on regular furlough to the United States via Europe sailed May 11 on the *Conte Verde*.

Alice B. Jordan and Anne Lamberton returning on regular furlough to the United States sailed June 23 on the *Tai Ping*.

CUBA

The Rt. Rev. Hiram R. Hulse sailed from New York June 1.

The Rev. Frank L. Persons returning on regular furlough to the United States sailed May 29 from Camaguey.

JAPAN—KYOTO

Dr. and Mrs. Frank M. Jones and son returning to the United States on regular furlough sailed June 6 on the *President Johnson*.

Mrs. Angela Oglesby returning to the United States on regular furlough sailed June 27 on the *Tai Ping*.

The Rt. Rev. and Mrs. Shirley H. Nichols and four children sailed June 28 on the *General Pershing* for the United States.

JAPAN—NORTH TOKYO

Mr. and Mrs. W. Bradford Smith and baby sailed June 26 for the United States. They will return to Japan early in September.

JAPAN—THE TOHOKU

The Rev. W. F. Madeley sailed June 26 on the *Heian Maru* for Vancouver.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

BISHOP BENTLEY recently visited All Saints' Mission, Anchorage, one of the stations on the southern coast of Alaska, consecrated the church, which has been remodeled, and confirmed a class of ten people.

On Easter Even, six adults were baptized. The Rev. Warren R. Fenn says:

Things are beginning to take on new life in this little parish. The people have already raised their quota for this year and are now working on the deficit which Alaska is asked to raise. We feel confident that we shall raise it.

✓ ✓ ✓

THERE WERE MORE confirmations in Brazil in 1933 than in any previous year. Bishop Thomas says that he always finds large congregations in the country sections of the diocese, whose members manifest a real thirst for Christian knowledge. As a result, he always feels that in the country missions "one is doing the work to which we are sent. In these places we preach the Gospel to the poor and take the news of salvation to multitudes who are without hope, without instruction, and without the privileges that should be theirs as of right. The pleasure with which such people receive the Gospel and the hospitality which they extend to any bearer of the good news, be he postulant, priest, archdeacon, or bishop, is sufficient reward for all it may cost." In spite of economic difficulties, the Brazilian gifts in milreis were larger than ever and the Brazilian Church took over responsibility for a number of items in the appropriation schedule. This means that although a larger work is being done than was the case ten years ago, the expense to the Church in the United States is no greater.

The communicants now exceed 4,000 in number—more than twice as many as ten years ago.

WITH JUSTIFIED pride, Bishop Carson calls attention to the fact that while it has been increasingly difficult to do so, the Church in Haiti has continued in 1933, as in previous years, its unbroken record of payment in full of the quota assigned to it for the general work of the Church. He writes:

To do this has entailed sacrifice on the part of clergy and people. Proudly and gratefully they have tried to justify the assistance that they have received from others. In terms of money, there is not a poorer diocese or missionary district in the Church. In terms of faith, there is none stronger. At Port de Paix in northern Haiti, our Holy Innocents' Mission has been maintaining a crèche for the care of little children of employed mothers. In every case the children were badly nourished; many of them sickly, all needed care which ignorance could not give. Present conditions affect local gifts, as well as gifts from the United States, with the result that the crèche is closed and the children are without desperately needed care.

In other parts of the district, Bishop Carson is obliged to report:

School after school has been closed and I have had to seem to be deaf to the moving appeals that they be opened. Modest churches are waiting to be constructed and it has been hard to seem to be indifferent to the opportunities of the whitening harvest.

✓ ✓ ✓

ALTHOUGH OUR work among the Tiruray people in the Province of Cotabato in southern Mindanao, P. I., is less than ten years old, more than 1,500 people have been baptized. On a recent visit Bishop Mosher confirmed over three hundred. Many others, in a wide region around Upi, where the main station is located, are awaiting baptism and confirmation. The Bishop is hopeful that from this growing Christian community, a Tiruray man may soon be prepared for the Christian ministry. The Tiruray nurse, trained at St. Luke's Hospital,

Manila, is doing fine work in helping many of her own country people who have no other relief from pain and suffering. Doctors and hospitals are no part of their daily life.

BISHOP NICHOLS of Kyoto writing about the need for additional American clergy in Japan says:

I do hope that the feeling which seems to be abroad in the homeland that no new mis-

sionary clergy are necessary will gradually be supplanted by a realization that a few fine missionary priests are needed in each missionary district. Everything that I hear both from China and Japan confirms my conviction that although we must concentrate on building up a native ministry and although considerable progress has already been made in that task, yet the need for missionary clergy from America continues. This is all true in spite of the other fact, which is also true, that there are individuals among the native clergy who in honesty must be placed on a level with our own missionary clergy.

Local Support in the Diocese of Shanghai

Most people in the United States are inclined to think that the Church at home bears all the expenses of the Church in the mission field. This is far from being the case, as shown by the following figures for the year 1933. They compare the amount received from the Church in the United States for running expenses of certain institutions and other purposes, in the Diocese of Shanghai with the amount raised in China for their support.

ITEMS	APPROPRIATION	LOCAL INCOME*	
		Dollars	
	U. S. Dollars	Chinese	U. S.
St. John's University, Shanghai.....	7,665	212,758	55,120
St. Luke's Hospital, Shanghai.....	4,890	138,516	35,886
St. Elizabeth's Hospital, Shanghai..	4,250	88,776	23,000
St. Mary's Hall, Shanghai.....	1,420	61,491	15,931
St. Andrew's Hospital, Wusih.....	2,098	62,720	16,250
All Day Schools.....	2,674	7,114	1,844
Soochow Academy, Soochow.....	800	42,968	11,132
Epiphany School, Soochow.....	417	2,173	564
Proctor School, Zangzok.....	417	4,294	1,113
St. Faith's School, Yangchow.....	127	1,704	442
Balance of appropriation for parishes, smaller institutions, clergy, catechists, and Biblewomen salaries, including rents, repairs, insurance, etc.	18,032
Collections in parishes.....	52,756	13,668
Salaries for American missionaries in all the foregoing institutions....	107,720
	U. S. 150,510	Mex. 675,270	U. S. 174,950

*For purposes of comparison income in Chinese dollars has been converted into American currency at the average rate of 3.86. Where appropriations were paid in Chinese currency the same rate of conversion has been used.

Christian Social Service

THE REV. C. RANKIN BARNES

Executive Secretary

ON MAY 15, the Executive Secretary was privileged to deliver the commencement address for the School of Nursing of Good Samaritan Hospital for Colored People in Charlotte, North Carolina. Five nurses received diplomas.

Negro girls in search of nursing training come to the Good Samaritan from a wide area. High school graduates only are admitted, and a course of 156 weeks is required for the school's diploma. Graduates are in particular demand for public health and community welfare work.

The Good Samaritan Hospital is the oldest hospital exclusively for colored patients now in operation in the South. It occupies a substantial group of brick buildings, modern and compact. At present there are forty-five beds and two bassinets in use, but as need develops this capacity can be extended to sixty-five. The hospital serves an area with a radius of over one hundred miles from Charlotte.

The support of this hospital, which carries a high percentage of free patients, comes largely from the Diocese of North Carolina, the community of Charlotte, and the Duke Endowment. The services of its superintendent are provided through the U.T.O.

The Good Samaritan Hospital represents a quiet, constructive, effective contribution to human welfare of which the Episcopal Church may well be proud.

PARISH SOCIAL workers are in constant need of fresh information and new methods to bring their work in line with the changing social situation. Two new pamphlets published by *The Survey* are invaluable for such workers.

Miss Bailey Says—written by Gertrude Springer, consists of two series of practical talks in which an experienced case work supervisor discusses with her workers their day-by-day problems in unemployment relief. Copies of either series may be obtained for thirty cents from *The Survey*, 112 E. 19th St., New York.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D.

Executive Secretary

CHINA IS TO have a Christian rural newspaper. Under the general auspices of the literature department of the North China Christian Rural Service Union, plans were adopted recently to publish a Christian newspaper in simple Chinese characters under the title, *The Christian Farmer*. The paper will be edited by Mr. T. H. Sun, of the National Christian Council.

Study of rural needs in this country might perhaps reveal that in this step, the Chinese are more progressive than the Americans.

A TAXI DRIVER in Chicago said that he had driven past a church ten times a day for years, and had never known that the building *was* a church. That is what happens when no sign or bulletin board is provided. Another thing that can happen is the case of a bronze sign found recently in such an unclean condition that it could not be read at a distance of six feet.

Surely every parish can announce itself by means of a good, readable sign or bulletin board, located conspicuously, that people may see it.

THE CHAIRMAN of a diocesan publicity department is much encouraged (and says so) to receive this letter from a layman:

The noonday Lenten services are receiving fine publicity in the paper. Perhaps I feel it more since I am away from home, but it seems there is something in the paper every day about what our Church is doing. It really means a great impetus to me in the work here to feel how wide awake and forging ahead the Church is. It gives me a constant and sincere thrill to have a small part in that great work.

THE BOARD OF PUBLICITY of the Missionary District of Hankow, China, at a recent meeting, asked formally that *T'ung Hsin* (Diocesan News) be published more regularly.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Young People at General Convention

THE WEEK-END of October 12-14 (Friday-Sunday) will be *young people's week-end* at General Convention. For this purpose a series of events has been organized under the direction of the Secretary for Young People's Work of the Department. These include special services, conferences, discussions, and a banquet.

For those "young people" over twenty-five and adults interested in young people's work, there will be a discussion group for leaders and advisers held at the same time as the discussion groups for young people. The services, banquet, and other parts of the program are open to everyone.

In planning the program in coöperation with leaders of various groups, a distinct effort was made to steer clear of organizational lines and to make it of such a general nature as to be of interest to Christian young people, irrespective of organizational affiliation. Those who wish help with organizational problems, however, will no doubt find an opportunity to consult with their respective national leaders.

Conferences of leaders of various organizations have revealed a need for closer coöperation between the youth organizations of the Church. Each has much to give the other, and it is believed that the program for the young people of the Church might be greatly enriched by co-operative effort. There are certain things Christian young people are interested in whether working through the Girls' Friendly Society, Brotherhood of St. Andrew, Young People's Service League, Young People's Fellowship, Order of Sir Galahad, Daughters of the King, or any other organizations, and it is hoped that in such particulars coöperation may come.

Thursday afternoon (October 11) there will be a conference for members

and associates of the Girls' Friendly Society from surrounding dioceses and all members and associates of the Girls' Friendly Society attending the Convention (see also page 349).

Friday evening (October 12) will be the scene of one or two Provincial meetings of the Young People's Fellowship. Detailed plans for these meetings are made by the Provincial Executive Committees.

Trends in Young People's Work will be the subject of the panel discussion on Saturday morning (October 13) which ought to prove not a little interesting. On this panel will be representatives from the various young people's organizations. This discussion which will begin at nine o'clock will be over at ten-thirty. The rest of the morning is left free to visit the House of Bishops, the House of Deputies, or the Woman's Auxiliary where Francis C. M. Wei, President of Central China College, Wuchang, will speak on *Missions in This Age*. Of course, a trip to Convention would certainly not be complete without a visit to these Houses.

Saturday afternoon will be a time of great activity. There will be a mass meeting at two o'clock to hear the general presentation of the subject *New Frontiers*. Following this presentation, the assembly will divide itself into small groups of twenty-five or thirty each to discuss these frontiers: race, economics, new leisure, and peace.

There will be also at this time a discussion group for leaders and advisers.

There will be a banquet Saturday evening (tickets \$1.25) with everything to make it a glorious occasion. The talk at the banquet will be on the relation of the Church to the *New Frontiers*.

Sunday morning (October 14) will begin with a Corporate Communion for young people.

Detailed announcements of speakers, discussion group leaders, and places of meeting may be secured upon request from the Secretary for Young People's Work, Church Missions House, 281 Fourth Avenue, New York.

Notices have been sent to young people's diocesan leaders and to the heads of interested organizations announcing the various features of the program. Responsibility for transportation, hotel accommodations in Atlantic City, and chaperonage, of necessity, has been placed in the hands of the various groups proposing to attend. Arrangements for hotel accommodations should be made through the Hotel Reservations Committee, Room 16, Central Pier, Atlantic City, N. J.

Following along the same lines of the young people's week-end, the course in the National Council Training Institute, on Leadership of Young People, which is for adults only (see page 340), will be a panel discussion with various national leaders of youth groups on the panel. This course is for all those interested in and working with the youth of the Church, between ages of fourteen and twenty-five.—DOROTHY MAY FISCHER, *Secretary for Young People's Work.*

The Happy Way by Ethel Fraser Putney, obtainable from Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y. (50c), contains prayers for very small children, and boys and girls. It is excellent for use by Church school teachers and parents.—D. M. F.

Open Doors in Religious Education, by the Rev. John W. Suter, Jr., has been translated into Japanese by the Rev. L. S. Maekawa of Sendai, and is used as the basis of discussion for conferences of Japanese Church school teachers throughout the Tohoku, under the direction of Miss Dorothy Hittle.

Miss Hittle with the help of her Japanese assistant is publishing a series of pamphlets explaining the festivals of the Christian year. The first, on the meaning of Christmas, had wide circulation.

Domestic Missions

THE RT. REV. F. B. BARTLETT, D.D.
Executive Secretary

ON A RECENT visit to the Missionary District of Oklahoma, I was much pleased to find that the Church is winning a place in the hearts of the people in the western part of the State, a large and important section which has been almost neglected by us. Six years ago the Ven. Herbert B. Morris was sent there by Bishop Casady, and recently two other missionaries have been assigned to the field. These three men care for many grateful people in an area of approximately eighteen thousand square miles. It is interesting to note the growth of our Church's influence in a country where there has been much misunderstanding due to the efforts of the Ku Klux Klan. Under the leadership of our clergy we can look for conspicuous growth in this field, and it is to be hoped that it will not be necessary to curtail or abandon any of the work that has been undertaken because of reduced contributions for the missionary work in the home field.

It is sad to see an old work with Indian people slowly peter out. This will be the fate of our well-known Whirlwind mission among the Cheyenne-Arapahoe Indians in Oklahoma unless we can provide a worker to live in the field. Most of our Indians now live near the small town of Watonga. There are thirty-seven communicants for whom occasional services are held. On the reservation a small proportion of the 2,700 Indians are served by two Baptist missionaries. A woman missionary would be invaluable in this field to extend the influence of our Church into the homes of the people who are sadly in need of guidance and friendship. There need be no competition with any other religious organization.

ARAPAHOE YOUNG people of St. Michael's Mission, Ethete, Wyoming, publish a monthly *News Bulletin*. Lucy Crispin is Editor.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

Early Preparation for Canvass Urged

EARLY IN MAY we received two requests from parochial clergy for shipments of pledge cards to be used in the Canvass next November. They wrote that it was their intention to prepare their Canvass lists and fill in names on the cards before leaving town for their vacation.

Undoubtedly there are other diocesan and parish leaders who have learned through past experience the advantage of preparing for the Canvass well in advance of the Canvass date. These two incidents, however, are mentioned since they stand out in contrast with widespread inclination that exists in the Church this summer to defer any action in the diocese and parish in preparation for the next Canvass until after General Convention which meets in Atlantic City the second week in October.

It should be possible for both diocese and parish to proceed with definite plans well in advance of next October without fear of being embarrassed in those plans by any action that the General Convention may take in connection with the budget for the General Church Program.

For one thing the official date for the Canvass has been adopted. The period from Sunday, November 25, to Sunday, December 9, has been chosen. This action was taken after a special committee, of which the Bishop of Chicago was chairman, had corresponded with every Bishop in the Church. This correspondence showed an overwhelming majority of diocesan leaders as opposed to any shift at the present time in the normal date for the Canvass.

The Purpose of God, which was the theme of the Presiding Bishop's Call to a year of Church-Wide Endeavor, provides us with an inspirational motive and an appeal that can be successfully employed. This was demonstrated in a

series of re-Canvasses conducted in the Diocese of Upper South Carolina, notably that conducted by the Rev. Henry D. Phillips, rector of Trinity Church, Columbia.

There may be some basis for uncertainty in connection with the quotas for the General Church Budget until after the meeting of General Convention. There need be no such uncertainty with respect to parish budgets and diocesan missionary budgets. The National Council will recommend to General Convention a budget of \$2,700,000 to which the General Convention may add a sum for the amortization of any deficit that remains at the end of 1934. On the basis of the figure which the National Council will recommend, diocesan quotas for 1935 will be approximately sixty-one per cent of the quotas for the present year.

Even though the present trend of recovery in the general situation continues without interruption to the end of the year it is doubtful whether this recovery will be reflected in a spontaneous increase in missionary and parochial giving. Recovery in Church support will still require a well-planned and energetically conducted Canvass next November.

In the next Canvass the Church must seek for the same thing which has been sought in the canvasses recently conducted for community chests and other organizations. Each parish must strive for a greater roster of small contributions to replace the reduced income from those who have heretofore contributed large amounts.

Finally, though the summer has set in there should be inaugurated in every parish, running through the summer, early autumn and leading up to the Canvass, a build-up of interest and information in the programs of the parish, diocese, and general Church.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

RECENT REPORTS reaching headquarters indicate the extent to which the women of the Church are becoming "United Thank Offering conscious." These excerpts are typical.

Brazil—We are using the blue boxes with most happy results. We sincerely wish to do our part and are trying to interest all our women in the use of the little blue box as a constant reminder of their blessings.

I find that this triennial will almost double the last offering. Our women have responded slowly but I believe now they are fully awake to the great work they are helping to further.

Southern Virginia—We are planning to send a post card to every member . . . asking that a special effort be made to put not less than a penny a day, with a prayer, in the blue box from June first to October first . . . I am happy to tell you that our spring offering is showing a decided increase over last spring.

Pennsylvania—In preparation for U.T.O. Week, April 15-22, we had a joint meeting of Auxiliary presidents and U.T.O. treasurers and outlined plans for the week. Then I wrote to all the treasurers, whether they had been present or not, outlining once more the plans we had in mind. Then I wrote to every rector in the diocese asking him to give it publicity in church. I have personally spoken at the morning service in a different church every Sunday but one since February 4. On one Sunday I spoke twice, and on another three times, the third time being in the evening. One rector coöperated with us to the extent of preaching his eleven o'clock sermon on the United Thank Offering. As it was broadcast it helped tremendously and has resulted in requests for blue boxes from the radio congregation.

Maryland—Several of the stronger parishes had a United Thank Offering Week getting together a large commit-

tee to visit every woman communicant who had not already known of or used a blue box. The committee started out after an early celebration and the visiting was done in one week. Many women were added to our list . . . A letter to the priest in charge of each parish requested them to call a meeting of all the women of their parishes and tell them about the Corporate Communion of all women of the Church at Atlantic City and ask them to share in it by making an offering no matter how small.

Missouri—The U.T.O. treasurer in one of our largest St. Louis parishes has asked young women, some who have never done any Church work, to serve as captains. These young women are interested and very enthusiastic.

Newark—In certain parishes devoted custodians write personally to every woman in their churches—a truly gigantic task in some cases . . . One parish in the diocese reports a blue box in the hands of every woman in the parish. Our slogan is: "If it can be done in one, it can be done in all."

Eastern Oregon—The women generally, I believe, are fairly well informed as to the United Thank Offering, but in many cases they frankly state that while they have much to be thankful *for* they have little or nothing to be thankful *with*. As for instance, in one community, where the fruit growers' crops were sold at a loss and they have received no income for several years, or in another, where bank failures tied up practically all the money. Our Guild sent a check for a small amount to a diocesan officer at the last named place who returned it requesting postage stamps as there was no way of cashing a check at that time.

South Florida—I can report offerings from rural and isolated Churchwomen reached through the help of the Daughters of the King.

The Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



THE PROGRAM of our twentieth national convention in Atlantic City in October provides for a quiet hour on the opening day with the theme, The Call of Christ. During the convention, group conferences will deal with the relation of this theme to the work of the Order, the subjects being The Call of Christ through Prayer and The Call of Christ through Service.

Three meditations led by Bishops will be on the subjects, "Come Unto Me," "Learn of Me," "Follow Me." Among those who will lead these services are Bishop Matthews, Bishop Urban, Bishop Stewart, Bishop Penick, Bishop Gilbert, and Bishop Rogers. The Presiding Bishop will address the delegates sometime during the convention. Holy Communion each morning at seven-thirty will be followed Tuesday morning by a service of rededication. There will be a service of preparation Saturday night.

The convention prayer written for the Order by the Presiding Bishop in 1931 is the prayer for this triennial. Through its faithful use each member may make a definite contribution to the fulfillment of convention hopes and aims. Copies may be obtained from the national office of the Order.

All Convention services will be held in St. James' Church; business meetings will be held at Colton Manor, convention headquarters for the Daughters of the King. Registration will open here at nine o'clock Friday morning, October 5, and the closing service will be held in St. James' Church the following Tuesday afternoon, October 9, at five o'clock.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



PLANS FOR G.F.S. activities at General Convention are nearing completion. The G.F.S. headquarters will be in the Municipal Auditorium, where there will be ample space for small conferences, training classes, and interviews, as well as for the sale of G.F.S. supplies. The exhibits of the G.F.S. will be with the exhibits of the other Church organizations in the large foyer leading to the House of Deputies.

The Hotel Dennis on the boardwalk has been chosen as our headquarters hotel because of its convenience to the Auditorium and its facilities for meetings.

One hundred and fifty G.F.S. members of the Diocese of New Jersey, together with representatives from neighboring dioceses, are to take up the United Thank Offering of the women of the Church at the early service on October 11. That afternoon a G.F.S. conference will be held at the Hotel Dennis.

The missionary luncheons which will be held on October 15, 16, and 17, are to be joint luncheons of the Woman's Auxiliary and the G.F.S.

The Board of Directors of the G.F.S. will meet at the Hotel Dennis during General Convention. Several national staff members as well as some Board members will be in Atlantic City throughout Convention.

We are very anxious to secure in advance the names of all G.F.S. associates and members planning to attend General Convention. Many delegates to the Woman's Auxiliary or visitors to the Convention are G.F.S. associates and we should appreciate their sending their names in advance to Miss Dunn.

The Church Army

Captain B. F. Mountford, *Secretary*

416 Lafayette Street, New York, N. Y.



CHURCH ARMY reaches its seventh birthday next December. During this period its evangelists have not only been seekers after Christ's sheep scattered abroad, but also have been builders of houses for prayer or for recreation.

In Kentucky, Captain George Clarke, working under the direction of the Rev. Frederick J. Drew, built a commodious wooden church accommodating about one hundred people. Now he is prospecting in Sullivan County, New York. A congregation of nearly forty worshipers and a Church school of twenty-seven children has been gathered together at Turnwood. A community house is to be built as soon as sufficient funds have been secured.

At St. John's Mission, Blackwell's Hollow, in the Blue Ridge of Virginia, where Captain Tom Moss is active, a community hall is in course of erection. One man has donated stone and another sand, and over twenty men have offered to work on the building for one week without pay. When working at Sandy Hook, Connecticut, where the church had been burned down, Captain Moss erected a stone church.

On the banks of the south branch of the Potomac, in Pendleton County, West Virginia, at the Smoke Hole Mission, Captain Edward Hodgkinson found work for unemployed men and paid them to erect a roomy vacation cabin, which is now used by visiting fishermen. At Huntington, West Virginia, a parish house was erected at St. Peter's Mission by Captain Robert T. Becker.

In Shinhopple, Delaware County, New York, is an attractive log chapel accommodating eighty people. That chapel was designed and built by Captain Lawrence Hall, and it is the center of all the community life of Trout Brook.

Church Army builds!

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*

22 West 48th Street, New York, N. Y.



THE CONNECTICUT C.P.C. recently put on a poster contest. Two prizes of ten and five dollars were offered for posters best explaining the C.P.C., submitted regardless of the age, sex, or association of the entrant. Thirteen designs were submitted of such excellence that a choice was difficult. The prizes were awarded to Mary B. Keyes, Wykham Rise School, Washington, and Mrs. William G. Wright, Trinity Church, Newtown. Three others received honorable mention: Sally Skiff, Christ Church, Bridgeport; Arthur Canfield, Jr., St. John's Church, Bridgeport; and Wilma B. Eick, Church of the Epiphany, Durham. The posters are being shown in the diocese and it is hoped that one or more will be a part of the C.P.C. exhibit at General Convention.

THE C.P.C. is only learning where reproductions of good pictures can be of service. The following letter shows something of their value at St. John's University, Shanghai:

I cannot begin to tell you how delighted we were with the two parcels which came from you this past week. Never did pictures arrive more opportunely. I had just reached the Renaissance period in Italian painting, and among the cards was a perfect treasure house of that period. I hope the person who gave those cards will be aware of their usefulness to me. The book, Farrar's *Life of Christ in Art*, is a classic, and one which will be extremely useful to me. The illustrations in it are good. Mr. Roberts asks me to thank you for the engravings of English events, those he will use in his English history classes. In the past the Chinese books have been, almost without exception, unillustrated, so we have used bulletin boards with constant change of pictures. We are building up quite a collection, and find them very suggestive for the students.

A REQUEST COMES from the South for any volume, or volumes of *Proceedings of National Conference of Social Work*.

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*
480 Herkimer Street, Brooklyn, N. Y.



THE CHURCH of the Epiphany, Washington, D. C., was crowded to its doors Sunday night, April 22, by nearly seventeen hundred people, all but a small proportion of whom were student or graduate nurses. The occasion was a special service arranged by the Guild on the eve of the biennial convention of the American Nurses' Association. Eight Washington hospitals had deputations of student nurses present, and the various graduate groups in the city had been invited. Hundreds of the nurses who were arriving in the city for the biennial also attended the service. Admission was by ticket only, and few tickets were given to others than nurses. The Bishop of Washington was the preacher.

The Guild of St. Barnabas had its Annual Council April 21-22 in Washington, just before the biennial convention. Branches of the Guild as far away as New Orleans, Wichita, and Kenosha were represented. The Corporate Communion was on Sunday morning in the Church of the Epiphany, with the Chaplain-General of the Guild as celebrant, assisted by the Rev. Z. B. T. Philips, and the Rev. H. L. Doll.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

THE PURPOSE of God for Men and Boys is the general theme of the forty-fourth national convention of the Brotherhood of St. Andrew, to be held in Atlantic City, October 5-9, immediately preceding General Convention. The program will be both inspirational and practical in character, the forenoons and early afternoons being devoted to group conferences on Christian living, life problems, and methods of Brotherhood work, while the evening mass meetings will be

featured by a series of inspiring messages from outstanding Church leaders.

Two simultaneous conventions will be held, one for boys and young men under twenty-one, and the other for men. Joint sessions will be held in the evening.

Among those who will take part are the Presiding Bishop, who as our honorary president will be the celebrant of the Corporate Communion Sunday morning (October 7); Bishop Freeman, who will address our Sunday afternoon mass meeting; Bishop Stires, Bishop Darst, the Rev. Gordon M. Reese, the Rev. T. O. Wedel, and the Rev. Karl M. Block, who will speak on various vital topics; the Rev. D. A. McGregor, who will conduct the Preparation Service Saturday evening; and the Rev. D. Wilmot Gateson, who will give the closing address of the convention.

Information about the convention, which is open to all men and boys of the Church, may be obtained from Leon C. Palmer, 202 South Nineteenth Street, Philadelphia, Pennsylvania.

Church Mission of Help

Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



CMH, ACCORDING to the annual report of its national secretary, has three definite responsibilities, and, therefore, three criteria by which its work must be judged: *first*, the actual work with the girls, the results in human lives; *secondly*, its participation in community activities, and the extent to which it makes use of its experience and knowledge to remedy the causes of tragedies and injustices; and *thirdly*, the extent to which it contributes to the social thinking of the Church; and helps to stimulate understanding of the problems of young people on the part of the clergy and Church people, and makes more available to those in need and trouble, the experience of religion.

To see only the distant goal makes of us romanticists and sentimentalists; to see only the immediate achievements and

troubles makes of us conservatives if it does not betray us into materialism. But to be able to lift ourselves high enough to see our beginnings, our present strip of road, and the goals toward which we are striving—that proves us realistic idealists—which is what we in CMH must be if we are to perform our necessary function in this year 1934. For the conflict is not between materialism and idealism, if we believe that imagination which is the basis of ideals is as real as machines, but between romanticism which refuses to accept what is, and idealism which accepts what is, but throws upon it the light of what may be. That is what we are continually doing in our case work. To know everything about a person—that is being realistic. But we must also see the person she may become, and we work with her in terms of both.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



THE SEVERAL Merchant Marine Leagues of Pennsylvania, Auxiliaries to the Seamen's Church Institute of Philadelphia, report the following summary of six years' activities:

Knitted gifts.....	1,789
Christmas ditty-bags.....	2,776
Books for A.M.M.L.....	16,447
Dues	\$1,221.00
Thanksgiving dinner donations	400.00
Christmas Fund.....	1,055.50
Building Fund	4,484.46
Miscellaneous gifts	158.00

Total money gifts as above.....\$7,318.96
Outstanding pledges to Building Fund..\$2,684.89

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